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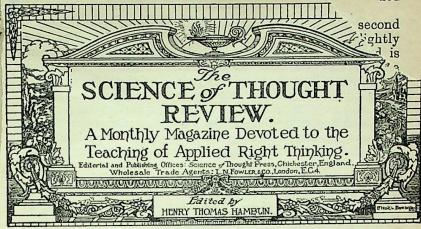
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VOL. VII. MAY, 1928. No. 5
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Editor's Monthly Notes.

KEEP ON, BROTHERS, THERE ARE GREAT TIMES COMING.

We live in wonderful times. Never before have there been such amazing changes, such rapid advances made in scientific discovery and mechanical invention, such rapid alterations in social life and customs. But this is not all, there are subtle changes taking place in the planet itself. These changes are spiritual. We suspect that there are also physical changes, but we are not qualified

to speak of these.

The spiritual changes are perhaps a fulfilment of the promise:—"I will pour out my spirit upon all flesh." This change in spiritual environment is depressing to some, but highly exhilarating to others. We think the reason for this is that spiritual processes are being speeded up, much in the same way that physical and material affairs are being accelerated. If this is so, then those who are not keeping pace with this acceleration must of necessity become dull and depressed; while those who do keep pace are exhilarated and filled with joy.

We know that Truth is unchanging always, and that it is the same yesterday, to-day and forever. We all have

w the same path of surrender and adjustment to vine Will. Treading the Path really consists of a so of surrenderings to the Divine Will and readjustments of our attitude to the Divine attitude. The more we progress the more we have to readjust ourselves to the Divine Will, which grows ever more glorious, and the following of which becomes increasingly delightful.

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But this pouring out of God's spirit accelerates matters. We have to move faster, we have to be ever the more ready to readjust ourselves to the rapidly changing kaleidoscope of spiritual experience. If we look upon the pouring out of God's spirit as an increase in love vibrations, we can the better understand how necessary it is for us to adjust ourselves to them, so that we respond, and do so harmoniously. It will also be easy to see how gloomy and depressed must be those who, although spiritually awakened, yet have not responded to the increased or raised rate of the spiritual vibrations of Divine love.

Sidney T. Klein, the scientist who wrote Science and the Infinite, in his later book, The Way of Attainment,* Two tuning forks or two organ pipes, when vibrating close to each other, give out a pure musical note when they are in perfect harmony, namely, when they are of exactly the same pitch, and they have, as it were, rest together; but, when one is put even slightly out of harmony there is, in place of a pure musical note, a rise and fall of sound in heavy throbs strangely characteristic of quarrelling; in fact discord and unrest." In the same book the learned author describes a long iron bar about 4 feet long and 2 inches thick which he specially prepared and "educated" to give forth beautiful and powerful sounds, audible a quarter of a mile away, when touched lightly with a special "rubber." Mr. Klein has also prepared another heavy bar of iron which is tuned or educated to respond to the vibrations of the first bar. At first it did not respond, but it was gradually brought nearer and nearer into sympathy with the first bar, until it was able to respond over long distances. That is to say, when the first bar is rubbed it emits a note which is reproduced in the second bar, although the latter is not touched in any way, but merely responds to the vibrations of the first one. It has acted in this way across the whole length of one of the largest halls in London; so strongly, that it

* The Way of Attainment by Sidney T. Klein. 5/- net. Rider and Co., Paternoster House, London, E.C.4.

could be heard by all present. If, however, the second bar is thrown out of sympathy with the first, by slightly changing its characteristics, then the power to respond is entirely lost. For instance, if a weight less than the hundredth part of an ounce is placed on the second bar, this is sufficient to rob it entirely of its power to respond, not only at a distance, but also if it is brought close to the master bar. No matter how much the major bar may be vibrated the minor bar is quite incapable of responding, but remains dead, inert and silent.

Here we have an almost perfect illustration of what takes place on the spiritual side of man's nature. The spiritual vibrations proceeding from God must be harmonized with by man. If he comes into a state of response then he can express the harmony and beauty of the Divine, and become filled with indescribable joy. But, if he is out of tune, then he is dead and inert, unable to respond to

the joy and happiness of Heaven.

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The major iron bar in Mr. Klein's illustration, or parable, was fixed in its characteristics. In this it was a true analogy, because God is the same yesterday, to-day and for ever. But the bar possessed a number of partials or traits. These could be brought into manifestation by using rubbers of different kinds. The minor bar, therefore, had to be trained or educated to respond to these various "partials" or traits. In the same way those who are filled with the Divine discontent that leads finally to Divine union must be adapted to the vibrations of the various traits of the Divine character; and must become re-adjusted from time to time, until complete correspondence or harmonial response is effected.

Now that the love vibrations are quickened it is of the utmost importance that all true followers of Christ should readjust themselves again and again to the changed conditions. We must literally and wholeheartedly obey the Master by loving the Lord our God with all our heart, mind and strength, and our neighbour as ourself. If we do this, then we are led forth with joy: if we do not, then, as it were, we call upon the hills and the rocks to cover us. One who spurns, or refuses to keep pace with the outpouring of Divine Love and Holiness, seeks forgetfulness in material things and sensuous pleasures. But the fire is not quenched—their worm dieth not.

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Yes, there are glorious times coming to those who keep pace with the ever increasing outpouring of God's love. Joy upon joy—wonder upon wonder. We receive letters from all parts of the world from people who are in the direct trouble and distress of mind. They are troubled about doctrine, about theological difficulties, about their relations and circumstances, about themselves, their sins, and so on. The whole trouble, so it seems to us, is that they are not yet vibrating in correspondence with the outpoured love of Heaven. Let them put all their worryings about doctrine, dogma and theology on one side, let them forget to think about themselves, let them cease to mourn for their sin, and let them instead adjust themselves to the vibrations of Infinite Love.

In order to become adjusted in this way two things are desired of us. First, we must make ourselves receptive to Divine love; and, second, we must express this same love. We have the privilege of turning our spiritual side to God, presenting ourselves like empty vessels for the Lord to fill us with His fulness. This receptiveness is the result of a joyful and willing surrender to the Will of the Divine. What is God's Will and Purpose in our life? What does God want us to be? What does God want us to do? Whatever it is we are willing to be it, or do it, as the case may be. Not only so, but we long, with an unutterable longing, to conform to this Divine Desire concerning us. We can pray something in this wise:—

O Lord, take me, even me, and breathe upon me; change me, mould me, and do with me whatever Thou seest best. So fill me with Thy love that there is no room for self-love, any more. So fill me with Thy love that it overflows into my life amongst my fellows, to bless and help them according to their need.

Praying after this fashion not only makes us receptive towards God and His outpoured Spirit and Love, but it also increases our love towards God, to such an extent, that it seems as though our very heart would burst with

joy and adoration.

And this brings us to the second requirement, viz., that the love we take in must also be given out. To many this is less easy than the first requirement. Some of us are willing to "sit and sing myself away to everlasting bliss," but we are not so willing to act in a loving way to those around us. Singing and praying to God are so enjoyable that we would like to keep on with them

always. We would like our mountain-top experience to be continued indefinitely. To meet people who are unpleasant, exacting, or even vindictive towards us; to rub shoulders with those who laugh and sneer at all that we love and revere, all this is so unpleasant that we may rather shrink from it. But if we try to spill some of the Divine love that has flowed into us, we find that a great blessing comes to us in so doing. We may not be able to help the other fellow much but we can love him, even though he thinks, and perhaps says, that we are a canting humbug. Even if we cannot help another to bear his burden, simply because he will not let us do so, we can shed a love influence and create a love atmosphere. In some way or another we can express love, that is, pass on the love that has been so freely given to us.

One way of expressing love is to address all humanity from the Silence, saying, "dear people, everywhere, I love you and desire for you all the blessings that I, myself,

enjoy."

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If we do not express the love we receive a state of spiritual stasis is set up, that is fatal to the spiritual life. A state of spiritual stasis is just as inimical, or even more so, to the spiritual life as a state of bodily stasis is to the physical life. The whole life becomes deadened and finally sets in cloud and darkness. Because of this, "it

is better to give than to receive."

The minor iron bar in Mr. Klein's experiment, through being en rapport with the master bar, emitted musical notes just as beautiful as those of the latter, although in less degree. In the same manner we also must manifest the Divine love through being in harmony and in a state of complete correspondence, or "tune," with Divine Love Himself. Thus like the minor iron bar we both receive and give at the same time. The receiving is incomplete without the giving.

Many at this time are anxious about many things—about the next war, the end of the age, the days of tribulation. Some are even moving to other parts of the earth where they think they will escape "the wrath to come," or to establish a colony of super perfect people who will be the forerunners of a new and better race. These people should not be criticized or condemned, for they are only following the example of Noah.

All these anxieties should be put on one side. All that we need do is to do our duty and to trust God. All is

well if we respond to the love vibrations. They will bring joy to those who are receptive to them and anguish to those who refuse them. They will also bring unrest to the vast majority who are not yet awakened to spiritual things. If we love and seek God, desiring only to follow Christ, then, whatever happens, we shall be found in our right place, with our right work before us, possessing the love and grace with which to do it.

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What the fearful ones amongst us are prone to overlook is that God is quite able to run the whole Universe successfully, to say nothing of this little planet, and that He over-rules everything for good, and is working everything together for good. All events are leading up to a final and glorious consummation. This came as a glorious flash of revelation to St. Paul, when he exclaimed: "All things

work together for good, to them that love God."

Those who follow Christ and are His disciples are safe now and forever. The things of which we should be afraid are not the tribulations of earthly events, but the temptations of our own lusts and lower nature, our selfishness and hardness of heart, our lack of faith and our mistrust of the Eternal Love. There is no power in the Universe that can pluck us out of His hand. Let all the fainting and anxious ones establish themselves in this truth and then all will be well.

MONTHLY NOTICES.

We are asked to announce that Jean Silverlock's meetings in future will be held at 9, Percy Street, Tottenham Court Road, London, on Wednesdays and not on Fridays as hitherto. The new room, which is everything that could be desired, is in the second storey. Jean Silverlock is also going to hold Classes on Divine Psychology and Metaphysics on Mondays from 6—7. For this Class there will be a moderate charge, but full particulars can be obtained from Jean Silverlock.

The new Magazine edited by W. G. Hooper entitled The Pathway of the New Age, continues its victorious career. Subscriptions are rolling in from all parts of the world and many letters of encouragement and appreciation are being received. Richard Whitwell contributes a review of the April issue in our review section, and an advertisement describing the June issue will be found on Page iii. of our advertisement section.

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The New Thought Centre hitherto known as The Rally Rendo, has been moved from 28, Denmark Street, Charing Cross Road, to 9, Percy Street, Tottenham Court Road, London, W.1. There is a Book Room and Library amongst other attractions. The latter contains an enormous number of New Thought and Divine Science books, and the membership fee is very reasonable. The Rally, the New Thought Magazine which was established in 1914, and which ever since has appeared with clock-work regularity every month, will, of course, be continued. A free specimen copy can be obtained by writing to 9, Percy Street.

"Golden Rule" Nash.

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SINCE the death of the late Arthur Nash, who was known as "Golden Rule Nash" because he introduced the Golden Rule into his business with most amazing results, many people have been wondering if the Golden Rule policy of the Company is to be continued.

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We have just had the pleasure of reading a letter from Mr. Nash's Secretary and Co-Editor, from which we cull the following: "Mr. Nash always enjoyed reading THE SCIENCE OF THOUGHT REVIEW and was greatly inspired by it. He had planned a trip abroad, at which time he anticipated meeting you personally. The great Architect of the Universe, however, had other plans."

Yes, but we hope to meet some day, nevertheless.

Henry Victor Morgan.

THERE has been much activity since our last announcement and much hard work done by the Hon. Secretary of the New Thought Alliance, Mrs. J. M. Heard, 93, Mortimer Street, London, W.1. Everyone who is interested in Mr. Morgan's visit will be grateful to this friend for her many self-denying labours, and also organizing skill.

Henry Victor Morgan is due to arrive on the 17th inst. at Southampton, when he will be met by Mr. W. G. Hooper, who will give our visitor a welcome to England on behalf of the New Thought Alliance and others. He will then take Mr. Morgan as his guest to Cranemoor. From there Mr. Morgan will go to Liverpool to start his lectures on the 20th inst. Meetings will be held and lectures given during the rest of that week with the exception of Saturday. On Sunday the 27th inst. the Manchester Church of the New Age hope to secure Mr. Morgan for that date. Preston Practical Psychology Fellowship have secured Mr. Morgan for the 30th inst., and then on Friday, the 1st of June, the Birmingham Psychology Clubs will be visited. Mr. Morgan will then travel to London, and on Sunday will be heard at Mortimer Hall, Mortimer Street, at 11.15 a.m. In the evening at 6.30 Mr. Morgan will visit the S.W. London Truth Centre and Study Circle, which is held at 40, Ramsden Road (Ground Floor), Balham, S.W.12. Mr. Morgan will then be at 93, Mortimer Street, London, W.1., the Headquarters of the New Thought Alliance, until Saturday, June 9th. Sunday he will be at Mortimer Hall, and he will again be at 93, Mortimer Street until the following Thursday, after which he visits the Ilford New Thought Group and others of a similar character.

We have pleasure in publishing the programme as far as it has been completed up to the time of going to press. In our next issue we hope to be able to give fuller particulars of what is to take place in June and the early part of July.

We give Mr. Morgan a very hearty welcome to this country, and hope to have the pleasure of shaking him by the hand at some time during his stay. We shall hold an extra large stock of Mr. Morgan's books so that the various Centres can obtain copies to sell at the meetings and lectures.

HENRY VICTOR MORGAN.

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* Hon. Sec .- Mr. Joseph C. Melhuish, 79, Dearman Road, Spark-

SCIENCE OF THOUGHT REVIEW.

25th Mon. Nottingham R. T. Circle, Friend's Meeting House, Friar's Lane.

26th Tues. Women's Adult School, Nottingham.

27th Wed.

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28th Thurs. Bristol Psychology Club.

29th Fri. Torquay New Thought Centre.

30th Sat. Happiness Club, London, 8 p.m.

JULY.

1st Sunday to Friday Not yet filled.

7th Sat. T.N.T.A. Congress. Healing Meeting, 11.30.
Reception, Evening.

8th Sun. Three Sessions. Mr. and Mrs. Morgan and other speakers.

9th Mon. Three Sessions.

10th Tues.

11th Wed. ,, ,,

"There was a burgher minister in the Scotland of the eighteenth century of whom David Hume witnessed that he preached 'as if Jesus Christ were at his elbow.' And every minute of every hour we should think, act, speak, as if Jesus Christ were at our elbow. He ought to be even nearer than that, in the most vivid recollection of the mind, in the warmest affection of the heart, in the

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central citadel of the being. This is the manner of persons we should be, seeing Him who is invisible."

-ALEXANDER SMELLIE.

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"And in despair I bowed my head: 'There is no peace on earth,' I said.

Then pealed the bells more loud and deep; God is not dead, nor doth He sleep, The Wrong shall fail, The Right prevail, With Peace on earth, goodwill to men."

-Longfellow.

"Dismiss self-consciousness from all your goodness; never allow yourselves to think, even sub-consciously, that any merit attaches to you for any moral excellence that you may be supposed to possess."—R. J. CAMPBELL.

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Some Aspects of Truth.

By KATE SIMMONS.

WE all have different and varying needs, and different and varying points of view. Indeed it is necessary that points of view among us should vary, otherwise individ-

uality would be a sameness and not a variety.

So also is it necessary that as individuals our point of view should vary, because our many and varying experiences make it needful for us to accept what is happening at the moment, otherwise we would not gather the fruits of experience from events.

The writer was told when a child that no two leaves on any tree are exactly the same, and from this statement grew up in her mind the idea of the difference between Truth as a principle and a oneness, yet Truth as a

universal manifested in variety.

For example, since no two leaves on a tree are exactly alike in size, weight, proportion and colour, and since there are trees ad infinitum, then it is clear that we never can really have complete knowledge concerning trees. Thus we see that it must be the same with all phenomena, we might study phenomena throughout eternity, and still lack full and complete knowledge. Hence we say that if we desire Truth, we must see deeper than outer phenomena. Yet we do not say that phenomena is not true because it is not the Truth Itself; but, we do see that we need to know the Truth in order to perceive and interpret phenomena aright, just as we need the sunshine as light in order to perceive the life and objects on the planet.

At this stage we say, but we can see the sun as the source of light, but we cannot see the Truth as the source of intelligence; thus we seem as if we have no starting point from which to go forth and discover Truth, and no

ultimate point of arrival.

This is certainly so in one respect, because in Truth there can be no finality, no beginning or end; and, we do not desire finality, but reality. This is where we come to a concrete notion about Truth, what is reality?

Let us approach this question by considering universals instead of particulars; and why accurate knowledge of

particulars may seem to be devoid of Truth.

We gather knowledge concerning facts, we may gather any amount of knowledge, imagining that we have the Truth with us, yet we may lack a right point of view about what we know, and our knowledge be empty and soul-less.

of

For example, if our almost colossal knowledge about Nature, its processes, energies and forces were animated by Truth, if we realized the meaning and purpose of Nature from a divine instead of a human point of view, would it be possible to put such knowledge to wrong use, in a manner that harms, degrades or destroys life?

Would we not have a real reverence for Truth, knowing it to be one with Love and Life; hence, could we practise vivisection in the belief that it really could give us deeper insight into processes and the healing of natural bodies? We see at once that a right understanding and a right point of view about natural facts must come, can only come, when the mind is attuned to divine principles,

and a knowledge of right use.

What then is a divine principle? A divine principle is an eternal principle, and all that is truly governed by right principle lives and loves and knows eternally. Hence, Life, Truth and Love are reality; and we see that all beliefs about killing, hurting, harming, degrading or destroying life in any form, is contrary to Truth Itself, and these beliefs must be eliminated from the mind before it is ready to receive and express the Truth; and when we say the mind, we mean also that the conduct must conform to the mind, and gradually the Truth established in the life.

Again, let us liken individuals to trees, since no two trees can be alike, and no two leaves on any tree can be alike; and, granting that individuals have at least as much individuality as trees have, then clearly no two individuals can have the same ideas, the same point of view, the same expression and interpretation of Truth. For our opinions and points of view must be as various and different

as the leaves on the tree.

Yet, all trees and all leaves, in all worlds have the same life in them; therefore it is the life itself that is the same, the oneness. Here we begin to see the folly and harm of intolerance. If we have an understanding or consciousness of the inner presence of Truth, it is certain that we shall want to share that Truth with others, because we shall want to feel the joy of the outer oneness; but we must not be so self-absorbed in what we know as to imagine that others have not the same consciousness and realization of the divine presence as we have, simply because their tree, and their leaves are

SOME ASPECTS OF TRUTH.

not identical with ours; in other words, that their form of faith and expression, even point of view, varies from ours?

Miss Simmons will continue this subject next month.

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A Reminiscence.

Lest we fall into a sleep, Nature sends her mountain sheep: The old ram, followed, leads amain, Over the walls again, again; And every time when driven out Returns again by round-about.

Lest in lesser things we rest, Comes caterpillar and the pest. Vegetable, herb, and fruit And the lovely garden flower, In uncertainty have root, Live through an hazardous hour.

But when man is broad awake, All things triumph for his sake. Wisdom searches all things through, Nature brings her honey dew, Laden gifts from everywhere, Come through earth and sea and air.

Rest ye in the present tense:
Out of six, a seventh sense
Will arise, and as the Sun
Embracing all, envisage One;
And from each that image draw,
Love fulfilling all the law.

RICHARD WHITWELL.

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[&]quot;Act as though you had but a week of life before you. If you would give that week to God, you surely ought to give your whole life."—PASCAL.

The Gesture of Christ.

By RICHARD WHITWELL.

"The spirit seeketh return to the waters whence it came,

Out of false conceptions unto truth, Infinite Love sounding in our ears,

Yearning of many waters, Intimately calling!

The old anchorages give way, the old bondages are broken,

And the soul is borne into the Sea of Life!
Oh, we await the incoming of that Love,
Our mind open to the Heavenly Mind, allbeautiful,

That willest all our good,
That fillest all our silences!
Life rises wonderful before our eyes: and
marvelling

We worship, and we rest."

—The Cloud and the Fire,* page 74.

Our Lord threw out this word to those perhaps not able or not willing to respond to his more near and intimate teaching: "Make to yourselves friends (or friendship) by means of the mammon of unrighteousness."

If the meaning be asked, its kernel is surely this; the wise gifting and disbursement of material wealth and riches beyond our simple and legitimate needs.

The expression, "mammon of unrighteousness" throws a vivid light upon the thought of Jesus in these matters. It was to him the symbol of man's separation and isolation from God. "Ye cannot serve God and mammon." It is only as we raise the anchor of our security from our possessions and place it in God that we will recover the real sense of His presentness. Faith holds us to the substance of which the outward is the shadow. "Children, how hard it is for them that trust in riches to enter into the Kingdom of God."

In all things Jesus fell back upon God, and his constant need was met, for that he believed greatly, and therefore

* The Cloud and the Fire. 2/6 net. The Science of Thought Press, Chichester. gave of himself greatly. Wherefore the Power behind became his potency, and Love became his might. Father that dwelleth in me, He doeth the works." he taught his disciples. To that inner context the outward necessity was a care-free life, made possible through freedom from possessions.

"One came to him, and said, 'Master speak to my brother, that he divide the inheritance with me.' And he answered (not without a measure of indignation), 'Man, who made me an arbiter of possessions?' And he said to those around him, 'Take heed, and beware of covetousness, for man's life does not consist in the abundance of things

which he possesses."

The desire to possess, to amass, to accumulate; the withdrawal and separation of part of the common wealth for a personal good or security; man's severance in consciousness from the inner fount and principle; the lapsing into outward things; these had proved to be the source of all misery. Jesus came to teach its contrary, even unto complete self-surrender, as the source of all true happiness, and abundance (the abounding life).

Give, and it shall be given; yea, the very utmost for

the highest and the best.

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This "mammon of unrighteousness," tainted at its very source, as it may have seemed to him, in that it involved separation, and, in a manner, the denial of God, may yet be turned to fruitful purpose. And therefore (and may we not feel its special pointing to our present age?) he unfolded his teaching on stewardship, without the application of which the Kingdom of Heaven on earth can never come. It is the relinquishing of our selfish grasp upon things. It is the emotion of a bigger consciousness, the looking-out with the eyes of Christ, the perception of our fellow in the near light of brotherhood. It is the awakening, penetrating, almost stabbing recognition that what we have is no longer our own, has never really been, though we have lived as if it were.

The practice of this, which is a further reach in our application of the Presence of God, means maybe an initial

sadness, but following, an emancipation of joy.

What we have is not our own; but also, that which we are is not our own. This we realize in the degree that our life swings from the bias of self-will to its true polarity of "not my will but Thine be done." "Do you not know," cried the Apostle, "that your body is a sanctuary, for the and you are not your own?" Holv Spirit

"So all the time I thought myself homeless, forlorn and weary,
Missing my joy, I walked the earth, myself God's sanctuary."

(Father Faber.)

The Kingdom of Heaven is the state of perfect giving

and perfect receiving.

There is nothing which we have that is our own, spiritual, mental, physical, circumstantial—but all is God's; nay, truly, all is God. That which we think we are, in our separate consciousness, is, praise God, an unreality. He only is the true occupier of the house which we are; He is the living fire of the Temple that we become. Then our selfhood has ceased to be separate, and become God's servitor. Our life becomes a vehicle, responsive to the guidance of the Holy Spirit.

It is good to become quiet and at perfect rest concerning to-morrow, and with regard to the future, and to abide, seeing something of the wonder and the great meaning, in the Present just where we are. We centralise truth then

and there in our whole circumstance.

As we hold our circumstance open, relaxed and free, the spirit of good works therein as a pure leaven. For the most part our circumstance is held so tightly that there is and can be no divine benison. When we say, "this is mine" we doom ourselves to labour all our days. But accomplishing our part, by taking down the barricades, so that the winds of heaven blow freely through, it tends to become one with God's Providence, wholly good. And in the doing, the Truth is established in us that it is so.

Why is the Church emptying itself? Simply for the reason that it is not true, that it has no message, that it gives no lead, that it undertakes no crusade, that it is lukewarm in the things that matter. Therefore when a great issue arises it is largely ignored, for that it has no vision; and blind to the implications, it identifies itself with the majority, instead of leading in the better way. We refer, of course, to the Church as a whole; not that there has not ever been, within its borders, the witness of the two or three-its saving grace down the ages. Oh, if it were what it might be, would not the people flock in, enamoured as by the very presence of Christ! It would cease to be doctrinal, and would become the living Church. Nay, the time is surely coming when it will be as if Christ were again walking upon the earth; when the poor and suffering will run into her arms; when, out of her selfabandon, all the more because of what has been, her lips will frame, with urgency of invitation, afresh and direct, out of her own heart, these words of love divine: "Come unto Me all ye that labour, and ye that are over-borne with toil and suffering, and ye will find rest and refreshment."

She will impart to them the word that she has recovered, and they will go forth 'with gladness and with singing,' with new ardour and enthusiasm, finding meaning of life

itself in the thing that they do.

It means the release of joy in work.

For work becomes worship. It is done unto God, every moment of it; it is not done for rewards. God is the reward; That which is life, and life more abundant. And the Hand of God down-reaches, and we find a daily blessedness. We cease to work for rewards. Faith, then, has its opportunity to begin its wondrous work. The possessive shadow shifts, and there is light, and we look into light. Our mind expands; divine imagination awakens, and in and out of the thing that we do our life becomes creative in a manner we had never known.

Oh that the Church would empty its coffers into the hands of the poor and needy, and renew its gladsome life. Oh that it would shake off its other-world solemnity, and issue forth with joy, charging the very present with God's name. Oh that it would become militant, yes, almost delirious with the sense of the Presence, and simply not accept even one thing that is a blot upon, and a shame to,

religion.

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Christ has been brought into disrepute by the "meek

and money-making Christian."

But the true Christian in business seeks not his own; his eyes are ever beyond the personal issue; in all his dealings he is watchful for the Kingdom; he transposes the code of immoral commercialism, which is to buy in the cheapest, and sell in the dearest market; his rich desire is to serve, and to give best measure. His joy is in the action, not in the result. Nevertheless his good draws nigh, for there is a blessing in the thing that he does.

The wise man of business turns the tables on his com-

petitors by blessing them.

"Trust in the Lord and do good, so shalt thou dwell in

the land, and verily thou shalt be fed."

We give rightly, not when directed by a narrow wisdom, but by direct impulse, with the blessing of God behind it. By this exercise of stewardship, ever becoming more sensitive, life is enhanced through expanding ways of love and faith.

This is the simplest lesson; but there is an inner store of good, of wealth indeed, gifted to us in stewardship, and it is mostly unused. There is a wondrous power vested in us, which we may call simple faith, whereby this inner reserve unfolds into expression. It is guided and directed by our very simplest thought, if we can only achieve that. It is at our service. It is our inalienable right. In this we are called to be "babes."

Shall we not say then, "I will think simply, utterly simply (which also is singly), and know that the power of God is energizing through my thought." We have but to be stable, and maintain the quiet good thought, without effort. Our good is drawn nigh with a sure magnetism.

rejoicing in another's good.

"When we live in gentleness and love," wrote Boehme,

"we overcome the world in Christ."

There was a poor woman who said, "How can I love my brother, and be a Christian?" It was a curious saying, but the cut was here, that she was all too conscious of the vested interests which the Christians that she knew, Sunday-religious people, stood for, and how these interests worked injuriously to the poor. And these people she knew to be high-lights in the local churches.

If money is required to support the institution, and the influence of money accordingly enters in, with its conservative tendency and support of vested interests, surely the answer is that the church of God truly is no institution,

and that it is not meant to be an institution!

Nay, it should be an energy, a Movement, free and open, living its full life in the *present*, its feet steady on the solid ground, its face lit with its own pure light; one in its being with all that is good, with all that is true, with all that is beautiful; having the Life in itself, itself its own vindication.

As man's perceptions open, he becomes increasingly aware of That which was in the beginning. He hears the great Music, he responds to the divine wireless of the Spirit. So in the Truth there is Joy, for it is a *Present* consciousness.

"It denotes that the Lord, who disposes all things, gives me in spiritual and worldly matters all that I need, whenever like a child I cast my care upon Him." (Swedenborg.)

"Think you," wrote Oliver Cromwell, "that He who led His chosen people through the wilderness will fail you now? Has He deserted His people and cast off His heritage? I tell you nay. When the deeps are broken up then doth He make bare His arm, and you are never so

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much in the presence of Almighty God as when the foundations are shaken, and when the heavens seem to be falling, and the pillars of the earth to be removed. . . . Though the mountains be removed and the strong pillars of the earth do shake, thou shalt be kept in perfect peace in the hollow of the hand of Almighty God."

"He who would valiant be Gainst all disaster,
Let him in constancy
Follow the Master."
(John Bunyan.)

As Love is the issue, Love should therefore be our action, Love at the core of the little, as of the great thing that we do.

>>>∘ Prayer.

"Father Benedict Canfield, a Capuchin Friar and Mystic, classified prayer under four headings or categories:

"First.—Vocal Prayer, which he described as the most imperfect kind, because it has the smallest measure of light, but is suitable for novices and beginners.

"Second.—Mental Prayer, which is more advanced than

the former, as denoting the presence of more light.

"Third.—Aspirational Prayer, made with less labour of the understanding and characteristic of much progress.

"Fourth.—A settled cleaving to the will of God alone,

without meditation or vocal prayer.

"This last should be the ultimate aim and object of all prayer, to bring ourselves en rapport, as it were, with the will of the Supreme Power. 'Ask what ye will, and it shall be done unto you,' is a promise sometimes claimed when the immediately preceding words, 'If ye abide in me and my words abide in you,' are overlooked or forgotten."—From Prayer, by Dudley Wright.

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[&]quot;God has joined together prayer and work; let not man put them asunder. They are to be constant companions. They are complementary to each other. To work without praying is to presume; to pray without working is to pretend."—J. Brown Young.

Parables of the Rose.

By H. B. TURNER.

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A FARMER once asked: "What's the use of growing roses when you can neither eat 'em nor sell 'em?" No rose grower can dismiss that question lightly, for he alone knows what the flower costs in time, labour and money. thinks of the different soils, the cold clay and the hungry gravel, over which he has toiled. He remembers many a wrestle with deep-rooted weeds that have defied excavation. and with rampant briers with limbs like the arms of an octopus, all barbed with thorns ready to lacerate the flesh. Yet always the roses whisper "we are worth it all, all

the time, and all the labour, and all the money."

Amongst rose growers there are two main classes. There is first the exhibition enthusiast whose idea is "the garden for the rose." This man's purpose is the production of the perfect bloom. He has a great part to play in the progress of rose culture. And who does not admire the grand flowers he so cunningly prepares for the shows? There is secondly the garden enthusiast, whose idea is "the rose for the garden." Whether this man labours in public or in private grounds, his purpose is the realization of colour schemes that shall perfectly satisfy man's craving for beauty and harmony. Both these men realize the meaning of Canon Barnett's words-"he who makes a flower grow gets some good for himself, and he also gives good to every passer-by who sees its beauty. The gardener is blessed and blesses." But there is yet a greater blessedness.

One day last summer I met a lady carrying a most exquisite rose in her hand. Something in her face compelled me to question her about that bloom. The bloom also attracted by its excellence. I learnt that it was the only rose of her garden—the first from two or three new bushes. For days she had been watching the bud, and now it seemed just perfect. She had not wanted to cut it, but a friend lay sick in bed, and it had to be done. I passed on with joy, for I knew how she would be repaid, for all the delights of rose-growing pale before the joy of giving joy, the happiness of making others happy. not eat 'em," says the man whose glory is in his flesh. Ah, but a single rose may be a feast for days to some bedridden fellow creature, whose wrinkled face may shine

with new light as the flower is offered.

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Was it only a rose that lady carried? Was it only a flower that sufferer received? Or was there some other presence altogether too sacred and divine to be seen by mortal eye? I fancy that the finest prize ever received at any exhibition was poor beside that something invisible. Just a few days and the petals of a faded flower would be thrown away; but the beauty and fragrance of that unseen element would live on for ever. Love never faileth, and the greatest thing about a flower is that it may be a love-token, and as such gain an unfading immortality.

Once a woman poured all she had in the form of most costly ointment over the Lord of Life. Did He count it any waste? Judas did; but Judas could sell the Lord Himself for thirty pieces. Jesus accepted the love-token, and counted the gift of such supreme value that He said, "Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." Service has very rarely any such memorial attached to it. Yet there is always something in each act of love that lives on for all time as

a silent, unseen force making for good.

Some years ago I frequently visited an old man who had toiled for more than forty years as a lay preacher. He counted the miles he had tramped in this service by the thousand. One day he raised himself on his elbow and said, "I have toiled for progress, and the world will be just a little better for all time through my efforts." And when I left a little later he was still looking down the long vista of the coming years, enrapt with the thought that something of good from his life would help to mould and fashion that future as long as earth and heaven remain.

It is impossible to tabulate results, even those that spring from the most commonplace services of love. A man gives a handsome donation by means of which a little child is taken from rags, and possibly worse than rags, to a home where she is loved and trained into a useful, pure-minded, young woman. The donor in imagination may see all this. He may also see her standing in the future years, a smiling, beautiful mother, waiting with her children to welcome home from his day's task some honest, happy man. But seeing all this, how much of the real good that is done and shall yet be done can he tabulate? Only the merest fraction.

Service that has any quality of mercy or love in it blesses both him that takes and him that gives. There is always a reflex action in love's energies. No man can help another without something in his own soul becoming instantly greater and more beautiful. The mere cup of water given to a fellow creature in love, is drunk both by the receiver and the giver. The receiver may drink it as water, but for the giver it is transmuted by the touch of an unseen hand into wine of love.

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Even the very intention to serve is blessed. Emphasizing this point George Eliot once wrote—"My impression of the good there is in all unselfish effort is continually strengthened. Doubtless many a ship is drowned on expeditions of discovery and rescue, and precious freights lie buried. But there was the good of manning and furnishing the ship with a great purpose before it set out."

Silently, unconsciously men rise to higher heights and to greater capabilities and capacities in the midst of their acts of love. God's "well done" does not tarry for any far distant judgment day. He writes it in the heart and life of every man immediately. The leaves of the Book of Life that shall one day be read by all men are the records of our daily actions written unerringly and instantly

in the book of character, the soul of every man.

Someone has said that man is "nearer God's heart in a garden than anywhere else on earth." But sometimes selfishness struts amongst the roses, while love mingles with the crowd on the hard, common pavement outside. Sometimes men of talent and ability rush away from the crowded streets to the loveliness of the countryside, to admire God's wild roses and His fragrant honeysuckle in the hedge-rows, while Sunday School classes are neglected, and the little flowers that depend so much upon that afternoon meal are left unfed, unwatered. God has another garden beside that where the lilies and the roses bloom. The garden of roses is just a place for listening and seeing, a place for learning and understanding, a place for silent renewal and reinforcement. He who tarries here must remember that he is also to carry something forth to that other garden where the flowers of God's heart are growing. Beckoning hands lure him within the gate that he may store in his soul and body the healthful, wholesome, lifegiving messages that the flowers would whisper. strong hands would then lead him forth, while the fragrance of the lilies and the roses is still upon his life; for in that other garden many hearts are bruised and bleeding and need just the healing love-tokens that he alone may bring. Such is the highest purpose of the roses, and possibly that is why God walks amongst them.

Healing Prayers or Meditations, sometimes called "Treatments."

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g. at By JEAN SILVERLOCK.

PEOPLE often ask me what I understand by the term or word "treatment," which I find myself obliged to use occasionally (faute de mieux), and I have devoted so much time and thought in the endeavour to clear up my own ideas on the subject that I think it may perhaps be helpful to others if I mention some of the conclusions I have arrived at regarding "treatment," as the result of much deliberation—taking into consideration all that has already been written on the topic by the leading metaphysical and scientific teachers of the modern "movement." To begin with I must confess that, as a spiritual healer being naturally desirous of not lowering my standard to the merely mental-science level, I found the word "treatment" for a long time, not only distasteful, but I positively disapproved of the use of it, without being able to explain satisfactorily, even to myself, the reason why considering the term in its narrowest-its surface-sense, it appeared to me to stand for a specified operation, a definite mental action, which can be repeated any number of times desired, but which nevertheless remains with each repetition an act—an act that may occupy the person giving the treatment either five minutes or half an hour, but, whether long or short, must be regarded as a mental operation, or This view of it, which I was obliged to performance. adopt, far from settling the point in question, once for all, in my own case, only added to the dislike I felt in making use of the term, and whenever patients happened to ask me, quite innocently, how many "treatments" I thought would be required before the complaint which was troubling them might be expected to disappear, I felt as if the healing I was seeking to obtain for them were not spiritual at all, but merely the result of concentrated mental suggestion, which, as we are all aware, can as easily be telepathically conveyed and transmitted through space, however great the distance, as in the presence of the person who has asked for help. Mr. Ernest Holmes in his book entitled The Law of Mind in Action states that "The word 'treatment' has become sufficiently popularized to mean, to the general public, what the teacher of the Absolute means by some other favourite term, and it is safe to predicate that this 'term' will be supported by future as well as by present usage." I might quote a number of

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the many and often conflicting statements dealing with the subject which have been made by the leading metaphysical and mental science writers and teachers of the day. I will, however, content myself with repeating Mr. Hamblin's definition of the word "treatment," which he also dislikes and only uses because—as he says—there is no other "term" at present employed that serves the same purpose. His explanation of the term "treatment" is that it "merely means changing the thought of the patient from thinking wrongly, or in a mistaken manner, to thinking thoughts that are true and right "—thinking differently, in fact, which change of thought, by the law of "first within, and then without," is bound to bring about a corresponding change in bodily conditions, and likewise, by degrees, in the outer circumstances.

Now-how should or could one attempt or hope to change a patient's or student's way of thinking so as to alter his, or her, entire outlook in life, imparting clear, strong, optimistic ideas in the place of the negative, uncertain, hazy, or crude beliefs and views that possibly constitute the entire contents of the person's mind at the moment; and consequently render it almost impervious to the reception of any ideas of an opposite character? There is, evidently, but one way of accomplishing this difficult task, and that is by teaching and explaining to a patient, either by "word of mouth" or by correspondence, the truth regarding sickness, poverty and failure, and how these quite unnecessary evils may gradually cease to be accepted as "matters of course," and no longer occupy so great a part of human experience. Are we not told that we must "know the truth, and the truth will set us free "?-and knowledge as well as clear understanding of the truth is surely the healing of all its woes that this sick world wants -its one supreme need. What is required is more and clearer teaching—teachers who are able and willing to illustrate their teaching and prove the truth and power of their preaching by practice, or as it is called by "demonstration," another word I dislike, since it, as used at present, seems to stand for mathematical but not necessarily spiritual procedure. Because a result is satisfactory in mental treatment does not prove it to be anything more than a cleverly solved mental problem. That is why the working out of it to the desired solution demands, almost always, time and labour, and never happens instantaneously, as does every genuine miracle.

Why is it that anyone who has actually witnessed the lightning-like working of a miracle never can forget the

feeling of awe and wonder he then experienced? Is it not because he seemed to realize that no human being had, in reality, anything to do with it, but having invoked the One Power and Ever-Present Help nothing remained for the would-be healer but to "stand still, and see the glory of the Lord revealed."

That miracles are rare is only too true, but the reason why such is the case, it seems to me, is because we lack understanding and patience, and also (being myself consciously the "chief sinner" in this matter) we lack holiness, sanctity in daily life, in habitual thought, feeling, speech and action. I am as sure of this, as I am of my existence, and this is what ought to be taught, fearlessly and continuously, and the teaching should form part of

the so-called "treatment."

Setting aside all consideration of difference in creed or "religious persuasion," let us ask ourselves what it was that enabled Francis Schlatter to stand for hours, from early dawn, outside his temporary hut and heal the endless streams of human beings as they passed in procession, one by one, to receive his healing touch and blessing, but the complete absence of self-interest, self-esteem and selfindulgence that marked his whole career. He had no desires that demanded gratification; favours and rewards he persistently refused, and popularity he despised. quote one of his many sayings: "I have no material means. The Father has all means and all power, and by my faith I must prove to the world that He can do all the things He has promised to His children." Francis Schlatter was a holy man, and in his holiness, and also his humility, lay his power to heal. No doubt many may ask, and quite reasonably, why, if sanctity and self-abnegation impart this healing power, did so few of the great and recognized saints of the past exercise this power or exercised it so infrequently? Because no doubt, in the opinion of many of them, suffering and sickness, even if not sent by God, were believed to be a spiritual process which, like fire, purifies through pain and destroys only that which has no real. lasting value.

To a certain extent may it not be possible to admit that they were not wholly in the wrong? If believing that in holiness lies the secret of the healing power be an error, at any rate it is an error "on the right side"! If, furthermore, we are to "present our bodies a living sacrifice, holy and acceptable unto God," we can only accomplish that by "not being conformed to this world, but by being transformed by the renewing of our minds." This is the divine

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method—pure spiritual treatment. And if in spite of our best and highest efforts at self-surrender and sanctification we still seem to remain in bondage to some painful bodily ill, let us continue to remind ourselves that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us "—not hereafter, and elsewhere, but surely here and now—" for the earnest expectation of the creature waiteth for the manifestation of the sons of God"—and "the Spirit Itself beareth witness with our spirit, that we are (and now are we) the sons of God."

Surely, every time that a bodily ill is healed by the power of the Spirit working mightily in us, it is a manifestation or proof positive of the truth that we are the sons of God, and therefore as rightfully conscious of our immortality, here and now, as ever we shall be hereafter—for are we not told to "glorify God in our body, and in our spirit, which are God's." So possibly James Rhoades

is not far wrong when he says:

Know this O man sole source of sin in thee, Is not to know thine own divinity."

On Prayer.

"Prayer, therefore, is not a matter of petition alone, although it may sometimes take that form. It is communion with the Eternal. How tiresome we should think our little ones if they climbed upon our knees merely to ask favours; but how they gladden our hearts when the tiny hands steal around the neck and the lips utter the words, 'I don't want anything, I only want to love you." That is real prayer, because it is the communion of spirit with spirit, and, as Madame Guyon has said, 'Prayer is nothing but the application of the heart to God and the internal exercise of love.' No further words may pass, but the communion, far from ceasing, becomes intensified, until, perhaps, the little one falls asleep in that loving, elinging attitude. The main function of prayer lies in the spiritual reign of fellowship or communion with the Eternal, as expressed by Thomas Moore in the words:

'As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So deep in the soul the still prayer of devotion,
Unheard by the world, rises silent to Thee.'"
Dudley Wright in Prayer.

SCIENCE OF THOUGHT REVIEW.

The Law of Perfection.

By SIDNEY TAYLOR.

"BE ye therefore perfect, even as your Father which is

in heaven is perfect." (St. Matt. v., 48.)

The most satisfactory service which can be rendered to the general public is that which springs from an effort to please. This sets into operation the law of perfection in its primitive form. In spite of this, it is customary to regard with askance any claim for perfection where human nature is concerned. The reason may be that so many who plume themselves upon their superiority, focus attention upon others' shortcomings which they endeavour to rectify negatively without a sublimatory balance. The ambitious horticulturist and cattle-breeder, who each seeks perfection in his own department, is unstintedly admired and encouraged. But why should the regaining of man's lost estate receive so little attention?

The aim of physical culture is admirable and its benefits have been proved repeatedly, but its efficacy is limited to the mortal man. As in treating a disease, the cause, not the effect, of man's wholeness must be reached. Moreover, as desirable as physical fitness may be, if pursued for an end in itself it has no delight in the eyes of the

Creator of Perfect Life.

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Then there is the culture which promotes efficiency generally and mentally, giving us highly trained servants of numerous types. But if perfection is only of the letter and not of the spirit, what comfort can it give to souls in distress? To elevate the victims of the Slough of Despond is the privilege of the evolved soul.

The one who cheats at play, even among the "sporty" fraternity, is held in scathing contempt. How much more foolhardy is he who violates the rules of the Game of Life

in which the ultimatum is a guaranteed victory!

It is a sluggish soul which has not asked itself the primal question of spiritual life, "Why am I?" The inner mysteries are not revealed to any who do not seek them within themselves. Everyone is moulded by thought—either their own or other peoples—and a perfect soul must think for itself to establish its independence, not of the mass, but of individuals.

That which is obtained without effort is rarely appreciated, but that which is won through suffering and undimmed faith is as precious as the pearl, the formation

of which gives pain to the oyster. In no other way can absolute freedom be gained and an escape from selfdom

be projected.

The universal desire to get outside oneself proves that the secret longing of humanity is for an improved state of being, and all who succeed in attaining this win the respect of those who recognize the value of a developed character. A strong personality requires a pattern as a guide. If, like Nero, it perceives nothing higher than itself, it must needs invest its own virtues and vices with an artificial glory. On the other hand, if a superhuman power is felt, as was the case with St. Francis, the pattern is a spiritual one. In the latter instance an idealization of type takes place. The capacity for using natural gifts and expressing the innermost is enlarged, and individuality is more pronounced, enabling the "plain crows" of mankind to transform themselves into the magnificent beauty of that other member of the erow group, the bird of Paradise.

Spiritual perfection is not to be lightly undertaken nor experimented with in order to avoid the pain of the world. As the world is to be the scene of man's triumph, there is no escape from it. Many difficulties are evaded, but as long as Confusion reigns problems are solved only to assume more intricate forms. Although admired by genuine truth seekers, the spiritually perfect, being of a higher vibration, are never en rapport with the world at large. It needs something greater than personal will-power to adjust oneself to the vibrations of a higher planeunconditional submission to divine ordinance. The duration of that process is often attended by all the malice of which humanity is capable. But friendlessness, misunderstanding, and even the physical tortures of the Valley of the Shadow are but temporary trials which transmute base metals into refined gold. The soul which disdains to taste the vinegar and gall of the Cross fosters within itself a spiritual decrepitude.

Suffering, when not resigned to, but nobly borne, has ample compensation when its meaning is discovered. The searching out of our imperfections is an onerous task and we feel for a time to have attracted to us the very things we wished to avoid. But this is valuable in that it begets in us a profound sympathy, tolerance and patience towards others and shows that in all evil there is a germinable good seed. Tribulation is an examination in spiritual proficiency, bringing into play the unrealized higher senses and powers, and leaving an unfading mental impression of the frailty of the human composition at its best. There

is an irresistible magnetism in one who can stand under the shadow of the wings of the Almighty and oppose the world, trusting no man implicitly, however virtuous or Such an one can place others in their true perspective; knows that evil is a transient episode and that most troubles are magnified fears which distort the vision of a perfect faith, making that which is insignificant to others, terrible to us. Have we not all, if only once, when recounting our grief in the hope of a little consolation, been hurt with an unconcerned, "Oh, really?" The world is powerless to help, even if it would, but the unfailing comfort of divine strength gives us an independence of human It is more satisfying to console others and furtherance. rescue them from temptation, because we thus become

invulnerable to that which assails them.

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When proved worthy of our high calling, we find that our presence is a blessing and a necessity in a house of The jovial, easy-going man may squirm at this, and wonder where the "ceaseless happiness," so much spoken of, comes in. If this were not a world of sin, spiritual pain would be obviated. Over-bubbling joy is a theatrical weakness of certain gushing, but well-meaning truth bearers. Selfish happiness is misplaced desire and True desire is selfless and seeks always results in evil. only the manifestation of the Kingdom. There is joy, of course, but its ecstasy is not witnessed by an audience; its realization comes by leaving the world in spirit, when the proportion of our love for others is meted out again to us. It is only then that a child of God thinks of its own happiness—the delight in having obeyed the law of love. The laughter which blinds itself to the grim realities of life cannot disguise its shallowness when tormented by How pleasant a contrast is the ever-serene, perplexities. lovely smile of quiet confidence! How tranquillizing its Sorrow touches all lives, sooner or later, and the more we are familiar with it in the lives of others, the less its terror in our own.

The fervent soul, especially if gifted with soul-consciousness at birth, rises to heights so sublime, that sorrow fails to leave any mark upon it, and calamity of any kind leaves The absence it unemotional. This is not heartlessness. of grief does not imply the absence of sympathy. peace is the price of subduing the physical senses and overcoming the plane of flesh. Sadness on the spiritual plane is occasioned by the inability of mortal man to share the vision of the end of the ages, when life, as now lived, will have measured its last moment; when the knowledge of God will be the natural lot of all, so that

none need ask of another.

It is necessary that soul perfection should engender a vision of the future, for "where there is no vision, the people perish," because the law and the Word are as hidden proverbs. This super-Golden Age (the triumph of the saints) is to the initiated of more moment than the turning over of the pages of contemporary history. Father Time's hour-glass is but a toy in the hands of true saints; they are exempt from the laws which dominate unspiritual men, and escape the devastations of the most evil conditions which seers may predict, for immortality is beyond the bounds of human calculation.

To be immortal is not to be entirely infallible, but the mistakes on the higher plane are incomprehensible to the unenlightened. They are not disastrous, being of the nature of tests or investigations which lead to further knowledge. A mistake in its negative form is sin but "whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born

of God."

The path of perfection is not showered with thornless roses. The privilege of treading it entails a certain responsibility. Spiritual liberty means constant service—not the mechanical service of liveried menials, but the wholehearted, warm attachment to the brotherhood of man, irrespective of race, creed or social position. Mankind can thus be considered, not as it is, but as God meant it to be.

The higher the spiritual evolution the less does the physical counterpart conform to the usage of the world. Knowledge increases, culminating in the highest plane of genius, but yet the perfectly illumined is more in unity with the student than the professor, because the chief function of perfection is unreserved sociability. However brilliant the perfect one may be, the desire is to give brotherly (or sisterly) assistance rather than to instruct from behind a barrier of professional dignity. It is patent that spiritual perfection has a Peter Pan complex.

It is no vain sentiment which draws youth and the spiritually enlightened together. It has no parallel in human affection; its nature is the very breath of heaven. It follows the law of attraction—like to like—for one is youth with dust-filled eyes, and the other is youth which has found the light in the eyes of Truth. The period of greatest religious receptivity in children is between the ages of twelve and fourteen, and provides the sowers of the seeds of truth with the most fertile soil in which the

beauty of virginity, a strong ingredient to sainthood, is most easily preserved. The babyish charm of infants is very captivating and, because unsullied by the world, seems to speak of heaven. But although born on the plane of Adam, wherein is flesh and death, it seldom occurs to anyone to set it on the way to the Christ-plane, which is spirit and life. This task is possible only to those on the plane which flesh and blood cannot enter, and who alone understand the sacredness of this duty.

Any child, even though granted the most favourable conditions, and born of intensely spiritual parents, and inheriting the virtues of both besides its own, would be conscious of the invisible bonds of imperfection. The dutiful parent desires the child to be and do better than himself, but the aspirant of perfection does for him or her-

self what the parent expects of the child.

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It is pleasant to think that if we are faithful enough to suffer trials cheerfully and able to shake off the dust of the plane on to which we were thrust by fate, we shall inherit eternal life here and now. But to keep all the commandments faithfully is not enough; to love one's The truth which neighbour as oneself is a little better. the world denies is the difficulty "for them that trust in riches to enter into the kingdom of God!" To sell all and give to the poor is, like the single hair of Chance, not easy to grasp. If we assume that every one recognized the obligation of this injunction the situation would be ludicrous, but considering deeper, we find that a recondite That is, that spirit life does not truth is here obtained. require personal possession of material things, for all things are exclusively God's, who, however man may direct, always disposes as He wills. The proper use of material gifts is to use them for the pleasure and upliftment of others, and the effect of the only things we can call our own-our talents-should be to inspire praise and gratitude to God. Each soul is like the facet of a huge diamond and has the power of reflecting at will its own perception of the light of heaven, in which its conception of God is revealed to others. An awakened soul gladly contributes its share of revealing the flawless beauty of the gem-a compliment it expects to be returned. If this is refused, the reward is not lost, for God's blessings are so constituted that "a man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him," so that "a good man shall be satisfied from himself."

If we try to retain anything for self, we impoverish our

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portion of the promised inheritance. If, however, a man of God is blessed with a fair share of worldly goods, it is because he is capable of holding them in trust for God's purpose, and, invariably, his disposition is a generous one. By renouncing individual claim of the material, the truly spiritual are able to purchase from the mart of life whatever they wish for the execution of the divine command. To possess things of the world is no sin if, in spirit, we use them as God directs.

The children of light are mediums, receiving and giving, being of a balanced positive and negative. Of ourselves, we lack the divine and are negative to God, who, supplying our want, is positive to us. Likewise, the unillumined world is negative to us, but as we allow our light to shine before it, we are positive to it. Thus is mortal man quickened by the pulsating, energizing forces of the Holy Breath. In this way we can truly sell all and follow Him.

The commands of Jesus appear harsh when superficially scanned. How can the Mosaic laws be reconciled to the decree that His disciples must hate all blood and "natural" ties, and this life itself? The belief in family life beyond the grave, which is the creed of not a few, has no place in our Lord's teaching.* He recognizes as brother, sister or mother only they who do the will of God. Brothers of flesh are (often) born for adversity, but spiritual brethren surround us with joy and love. Does literal faithfulness to the law of perfection dispense with man's highest dream of bliss-marriage? The story of Adam and Eve, whether historical or symbolical, illustrates the answer. the fall, when the Adamic plane was sinless, they were no more than brother and sister, and marriage was not instituted until their ideal state was perverted. Obviously, those who, for the welfare of the State, would like to make marriage compulsory, would make the attainment of the Christ-plane very difficult. Although Jesus respected marriage, and graced its ceremony with His presence, yet He declared that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Speaking on this subject on another occasion,

^{*} Mr. Taylor does not mean that we do not meet our loved ones beyond the grave. For instance, such love as that of David and Jonathan could never perish, but they, although spiritual brothers, were not brothers after the flesh.—The Editor.

He also said, "All men cannot receive this saying, save

they to whom it is given."

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A saintly life may strike some as being empty and barren. Holy Writ says, "neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."

The consummation of love is the motive of lovers, and the "happy" novels and films make it an outstanding feature. The spiritual plane has an equivalent to this. To use the best simile (which is woefully inadequate) the rôle of the envied heroine is spiritualized. Said the prophet, "For as a young man marrieth a virgin . . . and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

No confusion of sexes ensues, however, for spirit-consciousness maintains all the virtues and noble characteristics of the sex by which it is held to the earthly life.

The glory of Solomon and the purity of the lily are excelled by the truly enlightened. Their material form, which is finally a sexual, is of rarer, more refined elements than that of physical maturity, and the lively hope of faithful believers in the Logos is to be equal to Him as He was when on earth, so that "when he shall appear, we shall be like him; for we shall see him as he is."

Jesus' second coming will be as the Bible predicts, and not, as some have it, by conversion or other symbol. Until that event, the conduct of life is to "rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." Hereby do we retain and augment the privileges and blessings of youth.

The joy of God's beloved is tempered with one regret, that of all who are called but few are chosen to partake of what "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath

prepared for them that love him."

"It is a very lofty thing to be a Christian, for a Christian is a man who is restoring God's likeness to his

character."-F. W. Robertson.

The Woman's Page.

GROWING PAINS-REAL AND IMAGINARY.

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By MINNA BLUEBIRD.

In our young days, many trifling aches were soothingly dubbed as "growing-pains" by our parents. And though the casual diagnosis may not have comforted us very much. perhaps some grains of truth lay therein. Because our experiences all seem to prove that some stages of our development (both bodily and spiritual) are accompanied by birth-pangs, or growing-pains. But after persistent efforts, the heartening conviction also comes to us that these painful times are only due to our own imperfections and fallings-short and that as we evolve, these pains grow less and less, until at last we find that our growth is not so much a matter of painful shedding of restricting selfcreated sheaths, as an amazing unfoldment, so completely and harmoniously in unison with Divine Power, that the wonderful workings-out of the process fill us with a deep sense of adoration.

The practical help we can gain from the fair and square consideration of our growing-pains, is very great. Because while we are scared, or resentful, or brooding, about our development-aches, we are (metaphorically) making headway (in a self-propelled bath-chair) for the Home for Incurables!! But when we follow the Quest, and with "all our getting, get understanding," then (still metaphorically) we emerge on to the Verandah of the Convalescent Home. We inbreathe the fresh air of sane perception, and feel the healing sunshine of Infinite Good, and whatever may be our actual and undeniable trouble-maladies, we are not scared or worried about them any longer. We see them for what they really are—home-made old coats, which are presently going to be stuffed into the old Kit-bag, and dropped over the Convalescent Home Verandah-for the gardener, kindly old Theophilus Time, to wheel away in

The main point is—when a growing-pain, or in other words, a trouble—of any sort, is giving us rather a bad time, it is up to us to do a little bit of very honest analysis, and sift out (for ourselves, and by ourselves) the answer to this question:—"Is this trouble a real growing-pain, or is it an erroneous, self-created, envious, fidgetty bit of restlessness?"

THE WOMAN'S PAGE.

For instance, after a period of exasperating little worries, we declare that we are "Fed-up!!" Of course if we were the nice, polite people that we ought to be, we should not put it in such a crude way. We should say that we "were not in tune with the Infinite," or something of that sort! But anyway, the queer symptom of this fed-up-ness-itis, is a strong desire to arise quietly in the middle of the night—pack a very small bag with our cherished possessions—creep past the back door portals—and then scuttle off as fast as our out-of-sorts limbs will carry us into an unknown Arcady of Freedom, Abundance, Harmony, Peace and Ease, leaving all the old humdrum things and difficulties which we imagine have created our fed-up-ness-itis behind us for evermore.

If given to rhetoric, we probably hold forth to ourselves on the latest and most approved lines of modern thought, that as all our desires are for betterment—for wider scope—for more beauty, and harmony, and power—they must be good desires, and therefore that we have every right to remove ourselves from what we dislike, and plant ourselves

into some place we think we should like.

But—in Shakespearian words—"pause there, Morocco, AND WEIGH THY VALUE WITH AN EVEN HAND!"

If our fed-up-ness-itis is a REAL growing-pain, this transplanting will most assuredly take place, for it is the Will of God that we should grow and bear witness that we are indeed the Sons, and Daughters, of the Most High.

But, if our state of mind is imaginary—then we are only heading for more trouble if we transplant ourselves away from our present circumstances—before the time for new growth has arrived.

The time for a plant to be transplanted into a larger pot, is when the ROOTS of that plant have filled the pot

to capacity!

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When our spiritual roots of Love, and Faith, and Wisdom, and Power have filled our present surroundings to capacity, and our "pain" is not a fed-up-ness, but a deep, strong, inward desire for more responsibility, higher stewardship, and greater power to render service—THEN—by the "Divinity which shapes our ends" our transplanting "COMES TO PASS!"

"He that dares not say an ill-natured word, or do a mean thing, because he considers God as everywhere present, performs a better devotion than he that dares not to miss church."—WILLIAM LAW.

2000

Real Meanings of New Testament Words.

By Eustace Miles, M.A. (Cambridge).

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No. LIV.—THE WORD TRANSLATED "CARPENTER" (tekton).

Jesus is often described as "the Carpenter." Of course he made boxes and other useful items of carpenters' work.

But he also used stone and clay in his products.

And he made lamps and oil cruses. He made yokes and ploughs and spades. As Jerome testifies, he was a manufacturer: he made boats and parts of boats; he made wine-presses and foundations for wine-presses. He built houses; he built barns; he made palings; he made part of the equipment for caravans.

And he mended. He mended holes in houses through which thieves could break through and steal!

Jesus was an architect and designer. As Dr. Robertson says, in his wonderful book on "Jesus, the Citizen," he was a constructor. For instance, when a man was going to build, he consulted his tekton; he did not consult his "carpenter"; he rather consulted his architect (see Luke xiv, 30).

And Jesus obtained his own wood and other materials for himself. It was no light task to cut down the trees and bring the wood home.

The occupation required, for success, not merely technical skill and thoroughness and accuracy and patience and perseverance, though these qualifications meant a great deal, but also sheer strength and endurance, and also versatility.

The jeer, therefore, "Is not this the carpenter's son?" or "Is not this the carpenter?" the jeer which may make us think of a poor man at a bench all day long, or a poor man walking along with a carpenter's tools in his bag, may rather have been, "Is not this the builder and constructor and architect, who deals with wood and other dead materials? What on earth can he know of religion and the soul, matters which are studied pre-eminently by the specialists, the Scribes and Pharisees?"

(To be Continued.)

The Cross-Roads.

By George Seaver.

The man of the world passed by the old stone-breaker at the cross-roads by the wayside. He looked eagerly to left and right as he went, as though he searched for somewhat.

"For what are you seeking?" said the stone-breaker.

"I am looking for a thing called happiness, which men of all ages have desired, but none have yet been able to define."

"You will never find it," said the stone-breaker, "by looking for it." But the man of the world took the road that led to Pleasure, for, said he, I shall certainly find it by this way if any, for happiness and pleasure are the same. Thus he became a connoisseur, the most select in every delicacy of sense; endowed with all the gifts and graces that personal refinement can confer, till he had exhausted the whole range of physical experience. So he passed on till he came to a cross-roads, and behold it was the same cross-roads, and the same stone-breaker. He was also the same man, only now he looked a little jaded and depressed.

"For what are you seeking?" said the stone-breaker.

"I am looking for happiness," answered the man who had become rich, "but I had mistaken the way. For I found in the gratification of every desire, a climax beyond which I could not go: the desire faded with its achievement: satiety supervened every way, and I found myself in a cul-de-sac after all."

"Did you meet anything on the way thither?"

"Only a man wheeling a barrow of turf up the hill; it was too heavy for him; but I had no time to stop. I must now take the road that leads to Fame, for there I shall certainly find happiness."

"You will never find it," said the stone-breaker, "till

you understand that it, like Truth, is a paradox."

But the man of the world went down the road to Fame, and he passed in and through and out of that public thoroughfare till he had exhausted the whole realm of political experience. His breast shone with the symbol of many a noble order, and the people at length put upon his head a crown because they could confer no higher honour. So he passed on till he came again to a crossroads, and behold, it was the same cross-roads, and the

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"For what are you seeking?" said the stone-breaker.

"I am looking for happiness," said the man who had been made a king, "but I had mistaken the way. For I found no permanent happiness there, but only a spurious imitation: the plaudits of the throng soon lost for me their wonted thrill: at the pinnacle of fame happiness ran out and stopped, and I was only at a cul-de-sac after all."

"Did you meet anything on the way thither?"

"Only a woman carrying a bucket of water up the hill: it was too much for her; but I was too busy to stop. But now I see my error, and that I must take the way that leads to Leisure, for in the cultivation of the highest arts and letters that the mind of man has attained, I shall find peace and happiness at last."

"You will never find it," said the stone-breaker, "till

you have lost it for ever."

But the man of the world passed on down the road to Leisure. He ransacked the wisdom of the ages: he plumbed the deep mines of philosophy, he explored the fair meadows of beauty—till he had exhausted the whole realm of esthetic and intellectual experience. And all that he did he did for the sake of knowledge only and not for the sake of fame. So he passed on till he came again to a certain cross-roads by the wayside, and behold, it was the same cross-roads, and the same stone-breaker. And he was also the same man, only now his eyes looked inward and were sunken.

"For what are you seeking?" said the stone-breaker.

"I am seeking for happiness," said the man of the world who was become the scholar of all time, "but methinks I can never find it now, for all the philosophers say the same thing differently, and the prophets prophesy falsely, and all is vanity and vexation of spirit. Everything flows and nothing abides. There comes a point where knowledge fades, and can go no further, and I find myself in a culde-sac after all."

"Did you meet anything on the way thither?" said the

stone-breaker.

"Only a lame dog that whined to be helped over a stile: it was too steep for him; but I was musing too deeply and could not stop. But where is the way that leads surely to happiness, the one and only thing that abides—that pearl of great price? Must I like you cast away all I have to find it? Have you found it after all?"

"I have never looked for it," answered the stone-breaker,

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"because it is always before my eyes. It is the way of the cross-roads, which are always here, and yet always everywhere. One has but to stoop to see it. Here have I been these many years breaking your heart, among others, on this pile, to make it whole again."

"Old man," said the man of the world, "you are tired, and your arm is weary. Lend me your hammer, that I may finish your work." After a while he looked up through dust and sweat, and "Old man," he said, "I have found

happiness."

But the face of the stone-breaker (in which he recognized the faces of the man with the turf, and the woman with the bucket, and even the dog)—the face of the stonebreaker was transfigured, for it was the Face of God.

"He that loveth his life shall lose it: He that loseth

his life shall find it."

"Behold I stand at the door (of the heart) and

"Inasmuch as ye have done it unto one of the least

"Whosoever shall not be willing to take up his Cross . ."

The Life of Spiritual Attainment*

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By THE EDITOR.

THE final stage of true Mysticism is termed Divine Union. At this stage, God in His love and mercy actually shares His consciousness with man, so that the latter knows God and himself in one act. But this is a far off event for most of us, to which, however, we are surely, if slowly, moving, if our eyes are fixed upon God and our spirit is sufficiently humble.

There are three things necessary if we are to make progress in the path which leads to Divine Union, and they are these: (1) humility, (2) surrender, and (3) con-

templation of God.

No one can make any real progress who is not humble. Self-assertion is fatal. The personality has to be changed, but this change cannot take place if there is any assertion of I and me. If we say: "I am this," or "I am that,"

* Readers, before studying this article, should read "The Editor's Monthly Notes" of our last issue (April) and also "The Life of Spiritual Attainment" in the same number.

then we merely confirm the personality in its isolation, thus keeping ourselves further away from the Light. But, if we adopt and maintain an attitude of humility, we make it possible for God to modify our personality, until, as it were, the old self dies and a new self rises in its place. We are still ourselves, but the personality has become changed, so that we are, so to speak, new creatures.

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This attitude of humility implies surrender and leads to ever increasing surrender. There can be no progress whatever made in the Spiritual Life apart from surrender. We yield our all, so we think, to Christ, thinking that that finishes the matter, but, actually, it is only the commencement of a long journey. Again and again we have to readjust ourselves to a new situation, each re-adjustment entailing a fresh surrender and a further consecration. Each such surrender results in a further modification of

the personality, until we become entirely changed.

The third requirement is most important of all, in that without it both humility and surrender would be of none effect, whereas contemplation of God would lead ultimately to humility and surrender, for we become changed into the likeness of that upon which we meditate. works with unvarying precision both negatively and positively. For instance, if we meditate upon evil, or weakness, or anything ungodlike, then we become more like the evil we contemplate, weaker and further separated from all that is lovely and good, and from that freedom for which our souls long so desperately. Conversely, if we contemplate the Divine we become so changed into the likeness of Christ (our personality so modified), that we become ready for the greatest gift of all, the receiving of God into our consciousness. The Divine Presence becomes more and more real to us; at first as a cloud that is always with us, but, later, as an inner quickening Spirit, or Lord within the soul.

Questions and Answers.

Q.—What is Cosmic Consciousness or God Consciousness? Is it the state in which we know that we are God, vide statements made by some of the great Mystics, or is it the state in which we hear the voice of God?

A.—It is neither. If we allow ourselves to be guided by voices or by our own vain imaginations, we are liable to be led into the grossest of errors and self-delusions. By following the teaching of Jesus Christ Who has opened up the way, and through His victory has become the Way, and by cultivating a humble state of mind and heart, these errors and delusions are avoided, and we are led into all Truth.

Cosmic Consciousness does not come to those who seek it. We have known it to evade those who have gone to great lengths in an endeavour to find it—absolute continence, vegetarianism, excessive devotions, long meditations, fastings, etc.—all these they practised, yet they failed. On the other hand we have known it to come to one who practised none of these things, but who lived a normal life, and who simply followed Christ and gave his life and

talents to serving humanity.

Cosmic consciousness is that state wherein we see everything in a glorified and transcendent form. It is a glimpse of Reality, wherein it is seen that all is perfect. It is that state in which we know that "all is well, a thousand times well, both now and a million years hence," to quote Edward Carpenter from memory. It is that state in which we seem to be the spirit in all men (brotherhood in a new and wonderful sense), and also the spirit in all creatures and flowers and trees; so that in some wonderful way our consciousness seems to extend through all the Cosmos, and yet everything seems to be contained within us, through a sense of great expansion.

As we have already said, this state should not be sought "The wind bloweth where it listeth." If it should come to us for a time while we are humbly doing the Will of God on earth in love, devotion and service, then all is If, however, it does not come, then all is equally well, for "our life is hid with Christ in God," and our spiritual unfoldment is in infinitely wise hands. A good description of Cosmic Consciousness was given in our second volume page 126, and as few of our readers have the opportunity of referring to this, we reproduce it herewith. It was taken in the first place from a book entitled Truth and Life, by Albert C. Grier and Agnes M. Lawson. This can still be obtained, we believe, from The Truth Publishing Coy., Spokane, Wash., U.S.A., the price being, we think, 9/-, which should be sent direct to Spokane by International Money Order or Bank draft. Here is the article, or, rather, that part of it which actually describes Agnes M. Lawson's experience of Cosmic Consciousness.

"For one perfect day the writer lived in the spiritual consciousness. It was on a glorious morning in California that the experience occurred. I was 'caught up' as Paul

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expresses it, and 'unspeakable' things were revealed. I awakened with a conviction of God's presence, in all and through all and about all. This conviction was so deep and all-pervading that all other thoughts about life were as though they had never been. I was 'absent from the body and present with God.' I had no sense of body weight; there was a buoyant and luminous creation, and I was of it. A wonderful light and lightness suffused the whole; and all creation seemed joined in a rhythmic anthem of praise and joy. The birds sang a pean of appreciation—as an audible choir in an audible Silence. It was an intoxication of joy, and it was as if I were a guest at Creation's dawn, which also was its completion, for in Reality there is no interval. I looked into the soul of all beings, and they, being aware of mine, the communion was perfect. My consciousness was submerged under a Consciousness of pure Knowing.

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"In the middle of the forenoon a lady came to see me who had her arm in a sling. She showed me her wrist, on which was a large lump. She said it had pained her for a month, and the previous night she had been unable to sleep or relax a moment. A sense of astonishment swept over me. How could anyone think of pain or imperfection in the riot of joy and the absolute perfection that pervaded the whole universe? Immediately the conviction seized my consciousness that God being everywhere, perfection was in that wrist. Instantly she threw up her arm in amazement, the lump had disappeared. This all occurred in a far shorter time than it takes to write it.

"No other healing was the result of my 'perfect day.' I wandered off to the woods, an impelling desire to be alone in vast open spaces carrying me thither. All through the day I was held by the conviction that the lady who had been healed, would return the next day and talk with me. All had seemed so natural during the short visit that little had been said. It seemed to be a communion between her soul and mine, and the next morning she came. 'I must talk about that miracle,' she said. The pity of it was that what had been so wondrously natural and inevitable to me the day before, was now a miracle, because I was back again in human mis-conception."

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[&]quot;All the works of the Lord are exceedingly good, and whatsoever He commandeth shall be accomplished in due season."—Ecclesiasticus xxxix., 16.

The Life Everlasting.

By HENRY VICTOR MORGAN.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life"

(John iii., 14-15).

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In the conversation between Jesus and Nicodemus, the difference can clearly be discerned between the man of sense and the man of soul. Nicodemus represents the head centre or the intellect, Jesus the heart centre or the soul. It was the difference between knowledge and wisdom, between sense and soul, between reason and intuition, between what we are able to do for ourselves and what God is able to do for us.

Truly that which is born of the flesh is flesh and sees as flesh sees, while that which is born of the Spirit is Spirit and sees as sees the soul. The direct action of the soul is always an astonishment to the intellect. In the presence of the action of God the astonished intellect ever inquires "How can these things be," or affirms with Nicodemus, "No man can do these miracles that thou doest except

God be with him."

The great purpose of true spiritual instruction is, was and ever shall be, to bring the soul of man in contact with the soul of God. This is the great doctrine of the Oversoul and leads to the sabbath of consciousness wherein we cease from struggle and painful effort, knowing that there is a soul at the centre of nature and over the will of every man so that none of us can wrong the universe; then we can sing "God's in His heaven, all's right with the world."

"The simplest person," says Emerson, "who in his integrity worships God, becomes God." Meaning, no doubt, that through worship the individual mind takes on the

quality of that which it worships.

Nicodemus seems to have been unaware of the great awakening to spiritual realities which constitutes the new birth spoken of by Jesus. He evidently knew God from hearsay. God was to him the God of Abraham, Isaac and Jacob. His was the mistake of the Israelites of old who said to Moses, "Speak thou with us, but let not God speak, lest we die."

Such an attitude may lead to the fear of God, but it can never lead to the love of God which alone enables

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the soul to declare: "How dear, how soothing to man arises the idea of God, peopling the lonely places, effacing

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the scars of our mistakes and disappointments."

The question of Jesus to Nicodemus: "Art thou a master of Israel and knowest not these things," carried with it the sense of rebuke. This was the very thing, as a teacher in Israel, Nicodemus was supposed to under-Lacking this all other knowledge is vain.

> Changing dreams of changing millions Is the science of the school men, Science of a world of shadows, Leading souls to fountains failing.

But the awareness of the soul's capacity for infinite enlargement, through direct contact, is of priceless worth, and of all things most satisfying. We awaken in others what has been awakened in ourselves. Our faith makes Jesus was enabled to touch the secret others whole. springs of action through knowing, as the evangelist states,

What was in man."

It is as though an automobile, fully equipped and ready for action, should be dropped from an airplane in the jungles of Africa. The natives might look upon it as an object of worship. They might, through painful effort, push it by hand from place to place. Imagine their surprise, should one who understands an automobile, come and put the seemingly dead and powerless mechanism into action! So it was when Jesus came into a sense bound world and through his mystic understanding of the relation between mind and body, touched by the power of God, through the awakening word, the motive power of the soul, till he who was blind from birth saw, and the impotent limbs of the paralytic felt the thrill of life more abundant.

The awakening to the presence and the power of God in the soul of man is the day of days in human experience. Then we are young, glad and nimble; then we call the world our own and see that the sun shines by a law inferior The higher healing can never be accomplished without the awareness of the power and presence of the living God. But when the true son of God is lifted in con-

sciousness, then all things are possible.

And is not this, the lifting of the son of man into the light of Spirit, the crux of the entire conversation of Jesus and Nicodemus? The symbolism is unique. Nicodemus was familiar with the story of how when the children of Israel in the wilderness journey were being bitten by serman cing

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the Tesus emus en of v serpents, Moses made a brazen serpent and lifted it into the light so that they could look upon it fearlessly, and healing followed.

So in our healing ministry we are to form a picture of the true son of God and to know that this "seed of perfection" is innate in every human soul. Paul's burning admonition, "Let this mind be in you that was also in Christ Jesus," is laden with infinite and transforming power. It challenges to endless adventure, it lifts our concept of man out of matter into Spirit. We no longer think of the paralytic as poor, weak, forsaken, but see him as he is in Spirit, radiant, glorious, triumphant, free!

And these signs shall follow those who lift their concept of man into his identity with God. Their word shall be miracle laden, their every thought contagious with the life of God. They can no longer be deceived by appearances, for underneath and within all disguises they see the true son of God. To them there is or can be no failure. They see through the illusion of death and in faith triumphant declare, "There shall never be one lost good."

This is the larger healing. This is the faith that has

foundations. To paraphrase Tennyson:

What profits it to put An idle case! If death were seen At first as death-Faith had not been Or been in the narrowest working shut.

Vain indeed, would the healing ministry of Jesus have been if death ends all. Even Lazarus, though raised from the dead, did not attain immortality in the flesh. when our concept of man is lifted from sense to soul we will never see death, but know that all is infinite life and its infinite manifestation; that the king of death cannot see him whose soul has seen 'neath nature's screen the face of God.

It comforts with the comfort of God, for behind the baffling present is the assurance of life everlasting. It led Whitman to say: "And whether I come to my own to-day or in ten million of years, I can cheerfully take it now or with equal cheerfulness I can wait." Browning also sees.

it and sings:

"Delayed it may be through more lives yet Through worlds I shall traverse not a few Much is to learn, much to forget Ere the time be come for taking you."

It brings peace, assurance and a large content. In a previous lesson I have said: "While I rejoice in every manifestation of physical healing that has followed my ministry, equally dear to me are what the world call my failures in healing. I know that every stroke has counted, and that they for whom I have worked in faith and who have since passed through the change called death have often received even greater help than those who still live in the flesh."

Thus does the lifting of the son of man in consciousness fill full the present life with blessedness, through the assurance that the life we now live is a part of the life

everlasting.

The Eternal Now.

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Don't hurry or worry;

Be still and keep cool,

For hurry and worry

But make you Time's fool.

Don't b'lieve what they tell you 'Bout Time's flowing stream, 'Tis eternity Now, dear; All else is a dream.

Don't seek for a heaven
In far distant skies,
It lieth around you;
Just open your eyes.
HENRY VICTOR MORGAN.

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March 5th, 1928.

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The Secretary,

Science of Thought Institute, Bosham House, Chichester.

DEAR SIR,

I enclose cheque towards your funds.

I marvel at the consistent and continuous freshness, vigour and all-round high level of the SCIENCE OF THOUGHT REVIEW. To me it is a monthly miracle.

With all good wishes.

Yours sincerely,

Culinary Comfort.

By J. Tyssul Davis.

IT was a strange malady, and most subtle in its effects. First the virile Mr. Peabody was stricken down, who had the reputation of never having been ill in his life before. Mrs. Peabody, a handsome woman, vital and vivacious, the organizer of a hundred happy activities-she also fell ill. But when Miss Peabody, who was becoming very distinguished as a vocalist, who seemed to communicate life and good cheer by her inspired singing, also succumbed, and failed to appear at a much-advertised concert, inquiry became rife. Her buxom cousin from South Africa, who had been living with the family for the last six months, was the next victim. And when the son Tom, the athlete, the holder of so many cups, medals, began to complain of lassitude and all-over-ish-ness—it became a general topic of conversation among their numerous friends. Ptomaine poisoning was barred out of their strictly simple and healthy diet-habits. Had the cousin carried the germs of Beri-Beri or some other mysterious disease, if so, why had the symptoms not appeared before? Dr. Freeman was fairly puzzled. He was not an orthodox doctor. He had changed over from allopathy to homoepathy, and had seen what could be done by psychic and by spiritual healing, and was extending his clientele on account of his successful treatment of neurotic troubles. He was a great friend of the Peabodys' though never before had his professional services been needed. It was his custom to examine by conversation as much as by observation, and go home and in quiet ponder over the data. Curious light would dart through the perplexing facts as if by a gleam of intuition. He often got at the truth by some occult sense rather than by logical deduction from registered facts. morning he asked to have a private conference with the He very quickly discovered the cause of the mis-No, there was no criminal factor, no case for the police—the whole thing was a piece of psychological business. Unawares, unintentionally, this good woman had been quietly poisoning this generous family. And now the accumulated effects had been precipitated in the physical

What were the facts? At the time their late cook had left to get married, Mrs. Rolfe had come to them in great distress, her husband having run away with another

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woman, privately mortgaged the house and furniture, and left only debts, disgrace and desolation. In their kindness. they had offered, and, apparently grateful, she had accepted the late cook's situation. But in her heart all the time was a deep-seated resentment at her husband's disloyalty and a cherished desire one day to get even with him, to pay him out. Not a word of this did the silent woman utter to any sympathetic ear, but like banked-up volcanic fires. her hatred glowed and seethed below in the dark caverns of the mind. Then the daily sight of the happiness and radiant good-cheer of the Peabody family seemed by contrast to heighten the intensity and deepen the hidden channels of her ill-will. By a curious act of psychological transference, having no outlet for her hate, she began to translate her habitual dark moods into her relations and her mental attitude toward her benefactors. Always ready to make allowances for the unhappy, they had not paid too much attention to her morbid sullenness.

No reader of The Science of Thought Review needs to be told that the habitual mental attitude, and the quality of the moods that sink into our sub-conscious life, colour the nature of every act we perform. And the mood in which we cook the food that others are to eat has the most subtle effect upon the condition of the body of the eater. This is the reason that the Hindu Brahmin refuses to eat any food except that which is prepared by the hands of one he knows to be his friend. A disciple of a Yogi puts his reverence for his master into all duties rendered to him, and I remember Macbeth Bain once saying that his oatmeal bannocks did him good as no other food could, because his beloved Maggie baked them for him. There was a cogent reason after a mediæval repast in calling for the cook, and toasting him, if the guests felt he had made them happy. But what are the wretched Londoners to do, whose meals are nearly all taken in this and the other Restaurant? It is to their advantage to frequent places where those-below-stairs are content and happy in their work, and avoid places where men and maids are badly paid, quarrelsome, discontented.

What a change it would make in our social relations if we realized that the mental attitude of the people who work for us, colours, moulds, disturbs, coheres, makes secure or insecure everything they do for us. An Inspector having discovered a faulty mechanism for an aeroplane, which, undetected, would have caused disaster to its pilot and crew, took pains to trace it back, and found that in the particular workshop in which it had been manufac-

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CULINARY COMFORT.

tured, discontent had been rife for some months. The wrong mental attitude does not pay the employes, nor the employer, nor the customer. We need the right psychological attitude for efficient business as for the art of life. It is to the Business Man's interests to understand what we have to teach him.

But to return to the kitchen. We hand over one of the most important functions of domestic life to a man or woman, for whose welfare and happiness and goodwill toward ourselves, it is of vital interest that we should particularly care. Do we expect to get care, consideration, affection, devotion, love, in return for a sum of money only? We get love, only by giving love. We get consideration only by giving consideration. And the ungentle custom of speaking of our servants as if they were of another caste, another breed of humanity, as people inferior to ourselves, is not only unladylike and inhuman, and therefore reprehensible, but a process of sending out birds of ill omen that are sure to come home to roost.

"Food cooked by an artist will keep a man in absolutely perfect health, while food cooked by a bungler will drive a man to drink as sure as fate. I declare that a meal prepared by a person who loves you will do you more good than any average cooking, and on the other side of it a person who dislikes you is bound to get that dislike into

your food, without intending to."

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Out of his wide experience, Luther Burbank (see his The Harvest of the Years) had arrived at the same goal. I knew an uneducated, hard-working peasant woman of Mon, who had stumbled on this truth. She never would mix the dough (and it was a very large family she had to cater for) unless she were in a happy mood. That was the only time I heard her singing, while kneading the dough. Life offered her little to sing for, but through the cracks that time had made in the battlements, God would sometimes squeeze in.



THE TRUTH ABOUT RICHES.

"All apothecaries have poison ready for special uses, but they are not consequently poisoned, because the poison is only in their shop, not in themselves: and so thou mayest possess riches without being poisoned by them, so long as they are in thy house or purse only, and not in thy heart."—St. Francis de Sales.

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Letter to One Who lies Awake all Night Trying to Sleep, and who complains of many Disharmonies.

DEAR FRIEND,

I am sorry to hear of your Insomnia, and I hope that the article in our April Magazine will prove helpful. The great enemy of sleep is trying to sleep. The more we try to sleep the less does sleep become possible. It is only when we leave off trying to sleep that we are able to sleep. I think all this is explained fully in the article. What is more harmful than sleeplessness is the thought that it is harmful. When we realize that sleeplessness is

not harmful, then it does not hurt us.

Forgive me if I point out that what is very noticeable in all your letters is an absence of praise, rejoicing and thankfulness towards God. Have you been thinking of your troubles and limitations so much that you have ceased to think of God and to praise Him? Your troubles are very trying, annoying and aggravating, but have you ever thought that they may be not exterior to yourself? Whereever you go it is always the same—the same faults in other people, the same annoyance, the same disorder. May not these things be, to a very large extent, the result of your fixed attitude of mind? Might it not be possible that if you were to live in the spirit of, say, the 23rd Psalm you would have a very different story to tell of your every-

day life?

Why not try to praise and thank God, even just a little? Try to laugh a little. Try to get beyond the fixed idea of wicked and cruel landladies, and other forms of disharmony, to the larger world outside. After all, the sun still shines and we are still here. The best things in life still exist and are as open to the poorest and most humbly situated as to those who are well off. Joy, the sweet laughter of ransomed souls, the carefree life of utter dependence upon God, all these, and more, are available to us all. happiness does not consist in environment, but comes from within—from the soul. It can be cultivated, nourished and developed. The first step is to refuse to allow our attention to be fixed by our immediate troubles and disharmony, and then to push back the boundaries of our mind, that we obtain a richer and fuller view of life: to cultivate an attitude of love towards the whole world, and to enter, in consciousness, more into the mind of God, all this becomes possible if we praise and bless and thank God

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with a full heart and in genuine sincerity. Blessing and praising God opens up our hearts to receive a stream of Heavenly influences which literally transform the life.

Look upon your sleeplessness, therefore, as an opportunity to praise God. What a blessed thing to lie awake praising and blessing God—but how difficult it is to keep awake!

I am,

Yours hopefully,

THE EDITOR

Letter to the Editor.

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April 6th, 1928.

DEAR SIR,

Both direct and through your agents I have had many of your books and they are part of my valued possessions having been read and re-read many times. An experience I had lately may be of interest to you.

On a long railway journey I sat opposite a man with whom I entered into conversation, which eventually drifted into the "Power of Thought." After some time my companion (who turned out to be a well-known London nerve specialist) related the history of one of his cases. I cannot give you the names he gave for the disease and can only relate it in my own words.

A girl of 21 or 22 was a nervous wreck who had no energy to do anything and sat the whole day long in the house unable to move from her chair. He examined her thoroughly and found there was nothing organically wrong. As a last resort he sent her to a reputed Faith Healer and in less than six months she attained such health that she was able to take her father, who was a cripple, out every day in a bath chair. It was clearly a victory of mind (thought) over matter (body). A further patient was also sent to the same faith healer, but she was past all hope, being badly diseased in all her organs. The Faith Healer failed to make good before this girl died. Through some means or other the news of this girl's death whilst going to the Faith Healer reached the ears of the first patient. Her faith (thought) at once broke down and she fell back

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into her old neurotic condition, from which she cannot be

recalled.

Personally I have a great belief in the power of one's thoughts, having had a very vivid experience of what can be obtained by thought and a belief in the omnipotence of the Infinite supply of all Good (called God by theology). In 1922 I had a nervous breakdown and lived until 1925 in a state of utter despair. An accident (fractured femur) sent me into hospital for 16 weeks and at my age, 57, by all medical etiquette I ought to have succumbed to shock. On entering hospital I had one fixed thought in my mind and it was this. I am here through Providence and this accident is for my good. Except for one day (after three weeks of sleepless nights from pain) I had no depression and at the end of 12 months I returned to business, in August 1926, and have had better health ever since than I had enjoyed for 20 or 30 years previously. The practice I follow when any thought of depression or dis-ease comes into my brain is to replace it with some thought of optimism or ease.

My constant endeavour in business and social affairs is to look for the good in whomsoever I meet and I invariably find it. If one looks for evil in one's associates or companions, whether regular or chance ones, I feel sure it will be found just as readily as I have found the good.

I should like to see a sample lesson in your Course No. 3 and shall be glad to send a contribution to your funds

when I receive it.

Wishing you all success in your work.

Yours very truly, FRACTURE.

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(Concluded from page 301.)

By Thy great Love Bear me above,

Where penitence is crown'd with peace, And life is rich and splendid:

"Father, forgive!" I hear, and live;

A radiant soul that finds release,
Ascended!

J. M. STUART-YOUNG.

Nigeria.

SCIENCE OF THOUGHT REVIEW.

In Retrospect.

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Long passed away,
A sweet high

A sweet high festival in Spring, Gem-crown'd with love and leisure:

When as I knelt My heart did melt,—

For sunshine brighten'd everything To pleasure.

But years have flown, And tares have grown,

While peace seems very far apart,
And o'er my soul broods sadness;

Oh, God, give back From out Time's wrack

The thrill that woke my yearning heart In gladness.

Not Thou dost change— 'Twas I grew strange,

As I to other fountains went, And drank my fill of folly;

Water I drew, But not the true,

The clear as crystal element So holy!

The fruits I found Were all unsound:

Or rotten-ripe or sourly green, Or scabrous-skinned and bestial;

For while I fed On seeming bread

I hungered for the Food Unseen, Celestial!

To Thee I turn: Oh, do not spurn

Thy child, stained black as blackest ink, Yet filled with deep contrition;

But take my hand Here where I stand,

And lead me from that awful brink, Perdition!

(Concluded on previous page.)

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JRE.

Jesus and Business Psychology.

The Editor,

THE SCIENCE OF THOUGHT REVIEW.

Arising out of your lessons on the practical value of the Christ attitude to business life, may I narrate a striking confirmation, which I feel sure will be helpful to many of your readers.

Walking home with a friend a few weeks ago, we dis-

cussed business matters in general.

Incidentally he mentioned that he had just been promoted to a position involving much responsibility, which position, he considered, he had obtained by virtue of his own personality.

He went on to say that his position was maintained solely by his ability to impress his superiors with his absolute indispensability, and special personality for the

job, as he studied Psychology.

I suggested that it must be a constant strain to have to "throw his weight" about all day long to impress his chiefs that he was "the man."

"True," he agreed, "but I must impress them, or lose

my personality 'influence.'"

Like a flash the words of the Christ came into my mind: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Ye are they who seek to justify yourselves before men. I receive not honour from men."

I had never realized the true meaning of this teaching until that moment, as I turned to my friend and replied:

"Do you not think those chiefs of yours would respect you more if you were utterly indifferent to their opinion of your 'personality influence'? Each effort you make to impress them requires further effort still. Yet you say you understand Psychology."

He was impressed with the simplicity of the real "psychology" and informed me a few days ago that instead of being called to report on his work at frequent intervals, he is now allowed to run the job entirely his own way.

Truly, C. C.

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"Love righteousness: think of the Lord with a good heart, and in simplicity of heart seek Him."

—Wisdom of Solomon i., 1.

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Book Reviews.

"HOW TO BE HAPPY THOUGH LIVING." By Rev. Walter Wynn. Price 3/6 net. Rider and Co., Paternoster Row, London, E.C. Here is yet another breezy, stimulating, helpful book from the pen of the author of Christ and a Mad World. The first chapter relates Mr. Wynn's walk through the streets of London, looking for a happy face, but finding only unhappy, tense, care-worn ones. The author then tells his readers how to be happy by cultivating a happy frame of mind, through self-suggestion. He tells them that they should affirm aloud, directly they awake:

"I can be happy, I will be happy, I am happy."

Then, when the reader reaches his day's work, he is advised to suggest to himself as follows:

"Circumstances are here to be ruled.

I can and will rule them.

I am ruling them."

Then the reader is further advised to suggest the following:

"All things are working for good.

I am part of the working process.

Therefore all things are for my good."

Chapter III. is entitled "In what seems a Hard and Cruel World." It is an excellent one. Mr. Wynn recommends his readers to affirm:

"I can believe goodness follows me.

I will believe it.

I do believe it now."

He also counsels his readers to observe the beautiful things of life, the flowers rather than the weeds. He says: "Cultivate happiness in your soul. Live from within. The wheel of events will revolve in harmony with your inner being."

The next chapter is entitled: As a "Failure." Instead of sitting down admitting and dwelling upon his failures, the reader is exhorted to say:

"God runs the Universe without labour or fatigue. I am part of the Infinite Being.
Therefore I will work without labour or fatigue."

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Chapter V. is entitled: In Debt. Chronic impecuniosity is a disease everybody understands, so we are told. A friend in great financial trouble was advised by Mr. Wynn to stop worrying and to get into the secret place and let God play on his mind. Then say:

"I can be happy in God. I will be happy in God. I am happy in God."

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"Forget your debts. They need not bother you. Think of God and His Power." The result was that the financial trouble soon came to an end. "The Eternal Truth is: to God the impossible thing is possible, if you think and believe it is."

The other chapters are equally helpful. There is one on Bereavement, and others entitled, respectively, Sickness, Unlovely Surroundings, Among Slanderers, As a Wealthy Person, In Unbelief, Dread of the Future, In Despair, As Unknown, In Defeat, Alone, and, lastly, Near the Invisible Gates.

We believe that this book will do a great deal of good, especially to those who have never before thought of using their mind in a constructive way, or of regulating and controlling their thoughts, to the great benefit of themselves and those about them. We recommend it accordingly.

"THOU ART THE TRUTH." Sacred Song, translated from the Spanish of Ramon Trilles by Fred. G. Bowles. Music composed by James Coleman. Price 2/- net. The City Music Publishing Co., Lichfield. Obtainable through any music seller. This song has been sung with great success by Mr. Robert Radford, Mr. Frank Mullings, and Mr. Norman Allin. The words are remarkable, and through the courtesy of Mr. James Coleman we are privileged to reproduce them herewith.

Thou art the Truth; in Thee I now believe, Thou art the Good; and now Thy Love is mine, Glory Thou art; and now Thy thought I weave Throughout the threads of Life and Death to shine.

Thou art the Type; and unto Thee I cling, Beauty Thou art; I shape my dream to Thee, In Thee I find the All of everything, And no man pure but through Thy purity.

III.

Eternity, the consequence of Love! With God, because for me Thou once did'st live, O, Holy Spirit in my Spirit move, And Thy great gift of love for ever give!

It is the first time in our experience that we have met with a song expressing Truth in such fulness and purity. Here is the real thing at last; therefore, let thousands of our readers show their appreciation by making it known to tens of thousands. Overseas publishers should get into communication with the English publishers at once. All Centres should have it sung at their meetings.

The music, besides being dignified and beautiful, is exactly and happily suited to the words. No higher praise than this is possible. The song can be had in three keys:

No. 1 in G. No. 2 in A flat. No. 3 in B flat.

"THE RAINBOW PRAYER." Price 1/- net, or 1/2 post free. Obtainable from Rev. Arthur H. Finn, 42, Compton Road, Wimbledon, London, S.W.19.

"There was a rainbow round about the Throne." We must congratulate Mr. Finn on the mystic understanding evidenced in his symbolic representation of this. His exposition is not in words, but in a beautifully tinted drawing, and the meaning stands out clear and direct, and,

we think, true.

The Rainbow stands as the symbol of Divine Mercy, and the words of the Evangelist "there was a Rainbow round about the Throne" declare in continual witness against the idea of a vindictive or avenging Deity, and that Mercy encircles the Throne, that is, that it is at centre of all. Then it is as an aura, an out-breathing, and it is that prayer which is the pure utterance of the Spirit of God. Prayer at its highest is the breathing of God in man.

Such prayer in the heavens is as the Gloria in Excelsis: but in and through man it is articulate as the Lord's Prayer, and it is in and through this form that the Rainbow around the Throne is seen by man. He is carried by contemplation beyond the unreal, and sees in balanced vision the goodness of God outworking from the Centre outwards to life's farthest limits, a breathing out as in benediction.

It reaches to the Centre, which is the Mercy-seat in the supplication "Our Father," the first pure breathing of which we declare in the three-fold affirmation (as from

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the One proceeds the Trinity) "Hallowed be Thy Name, Thy Kingdom come, Thy will be done," not merely in Heaven but also on earth; and then as touching man those four affirmations which are also deliverances, as relating to the supply of our need, of forgiveness, of guidance, and of security or support, expressed in the words we know

"Give us this day our daily bread,
Forgive us our trespasses, as we forgive them
who trespass against us,
Lead us not into temptation,
Deliver us from evil."

Encompassing all stands the affirmation of protection, in its rich radiation, "For thine is the Kingdom, the Power

and the Glory, for Ever and Ever, Amen."

These are the words given, of interpretation, "Our Father is the Centre of all things, and in His Presence is Heaven where all is calm and serene. Our life on earth may be clouded, but with the Divine Prayer the clouds begin to break, and beyond lie the Kingdom and the Glory. The three petitions for His Glory combine to form the symbol of the Trinity; the four petitions for ourselves suggest the number of Earth; and the two together make up the perfect number Seven. The tints of the geometric figures suggest the hues of the Rainbow."

RICHARD WHITWELL.

"THE VIOLIN PLAYS." By Morag Forbes. Published by Arthur Stockwell, Ltd., 29, Ludgate Hill, E.C.4.

Price 2/6 net.

Haydn the musician wrote at the foot of his manuscripts: "To the Glory of God." Every truly great work produced by man bears this same inscription, written or unwritten. Likewise it is written deep in nature's heart, is the hidden meaning at length to become manifest. The wayside flowers declare it, the songs of the birds declare it; beauty affirms it, and that which is other, translated in new terms, will yet affirm it. For behind life itself is the Master Worker.

The first sentence that we have written stands quoted on the fly-leaf at the beginning of this little book, which consists of a number of pleasantly written stories for the younger ones, full of kindly and helpful sentiment. The flowers are brought in, and the fairies, and (as by the ministering of unseen hands) they take a practical interest in human affairs; they give inspiration, they win the right out moderate inspalle enformer F.

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out of wrong, they convey an helpful upward tend at the moment such is needed. Failure is turned into success. Hope is stimulated where was despair. In "The Fairy Helpers" both a musician and a poet are cheered and inspired to produce their best work. Through homily and allegory in which flowers and fairies speak, the good is enforced, the ideal is depicted; also our human foibles are portrayed in the intercourse of the flowers, as in the "Flowers Garden Party." Other stories are "Musings of an Eyebright," "The Heather and the Harebell," "Gossiping Vegetables," "A Bunch of Violets" and "The Strawberry Patch."

RICHARD WHITWELL

"THE CHRIST OF THE ARYAN ROAD." By "THE SENIOR TUTOR" (Cantab.). Published by The C. W. Daniel Company, Graham House, Tudor Street, E.C.4. Price 3/6 net.

This little work at once invites comparison with that quite remarkable book, The Christ of the Indian Road, from which its title is so obviously taken, and published a year or two ago. But it does not gain by the comparison. The two books however are very dissimilar. The one was aflame with spiritual passion and purpose, with a pæan of praise bursting through. This is theosophical and informative. It is, as the nom de plume of the writer might well suggest, more for the classroom and study than for the general reader. The whole consists of the notes or digest of fourteen lectures. The references, which are very numerous, are mainly theosophical.

The main purpose seems to be to trace the evolution of the Christ idea down the ages through the various races and religions, within the general field of Aryan (and Semite) civilization—its germinal origin being in the old Atlantean mysteries. It therefore enquires into the nature of the great Plan at work, and what the varying contribution is of the different peoples, nations, religions, towards this same. For instance, the Jewish contribution is given as "obedience to the Law"; that of India is "spirituality."

The place of the individual is also alluded to:

"My place in the Plan is just where I am during this passing moment, with the faculties I have, but I have only come actively into the Plan when I consciously think, say and do what is universally necessary, useful, true, kind, helpful and cheerful—not forgetting the last.

Out of a Fellowship of Faiths there should arise "a great Brotherhood, a world-citizenship of nations and

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peoples, sub-human, human, and super-human." "To establish a Fellowship of Faiths it is essential to proclaim certain basic truths essentially common to all religions, thus constituting a leading step towards a unity of religions, of faiths."

But the book, taken as a whole, is not very original, and simply recapitulates the more recent phases of

theosophical thought and speculation.

RICHARD WHITWELL.

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"OUR COMMON LIFE: IT'S SIGNIFICANCE." By ALICE M. CALLOW.

"FOUR RULES FOR A HAPPY LIFE." By ALICE M. CALLOW. Obtainable from the Science of Thought

Press, Chichester. Price 6d. each, net.

These two artistic little booklets are a joy and a delight. The message they contain has that secret of inspiration in that it is direct from the heart, warm and vital, direct and true. It is as the distillation of a rare kindliness and under standing. It is spiritual in the best sense, therefore practical, truly so, with rich and pointed application in the very present. It is fragrant with an inner breathing. And this is, we think, by reason of that greatest gift, humility without which indeed man can produce an image of perfection, yet never can he express the living thing itself.

May I quote a little?

"We owe it to ourselves quietly to thresh out that question of loving our enemies. We each of us probably have at least one fellow traveller in our immediate circle, who seems to go out of his or her way to misunderstand and misinterpret us. Someone repellent by nature to us, or by habits, or appearance. Believe me, this was just the enemy Christ had in mind for us to make a special point of ministering to. Easy enough to love and appreciate and find excuses for those with whom we have no interior sense of disharmony, but to cultivate forbearance, and perfect justice in thought and word, to one who is neither forbearing or just to us, this is an attainment we cannot affort to neglect."

"It is impossible to exaggerate the added beauty of lift when we learn to look instinctively for the real abiding self in each soul and refuse recognition to those lesser side

which all possess in more or less degree."

"It is well to have clearly defined in mind what is one work in life, and I hold that there is no position in lift too humble or too lonely to be lived for the glory of God No matter how one is placed, by the faithful fulfilmen

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of duty, it may be made a stepping-stone to a position that we feel more suited to our powers and our tastes."

"The only real passport to that permanent way of Happiness which we call the Kingdom of Heaven is by the way of simplicity. 'Unless ye become as a little child ve shall in no wise enter the Kingdom of Heaven,' said the Master. The child accepts life so simply and so ardently. its parents seem to it omnipotent; it believes, it hopes, it loves; there are no doubts in its mind to combat with: it creates no obstacles, but simply goes forward in that sublime self-confidence which is the result of perfect trust and is the cause of all success."

RICHARD WHITWELL

For the convenience of our readers we are stocking both of the above charming, thoughtful and helpful little books. The price is 7d. each post free.

"HEALING SILENCES." By EVELYN WHITELL. net. Published by Dawson Printing Co., Ltd., 407, Queen

Street, Auckland, New Zealand.

This little book consists of a series of meditations by a writer well-known to many for some very charming stories. First of all the Lord's Prayer is taken up sentence by sentence, each given as an affirmation. Then such matters are taken up as eyesight, sleeplessness, the throat and lungs, nervousness, loneliness, self-condemnation, fever, deafness, depression and lameness, each with its appropriate meditation.

The following treatment for Fever is a good example of

the little book, taken as a whole.

Just as the receptive earth is waiting for the cool winds and refreshing rains, I await the touch of the healing hand.

"Like streams of water in the desert; like a fountain bursting to life on the parched pavements; like ice on the lips of a thirsty traveller, the Master comes as He came two thousand years ago.

"I feel His touch, and rest. I feel His healing hands upon me, stilling each throbbing pulse and beating nerve.

"Like one lifted into the shadows of loving and protective trees, I feel the coolness of the gentle air-lifegiving breath of God.

Awakening from a dream I recognize the power which

makes all whole.

"I remember how, in her gratitude for her healing, Peter's wife's mother rose to minister unto her Lord. I know we must give thanks for what we have received.

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SCIENCE OF THOUGHT REVIEW.

Only one leper returned to Jesus, and what became of the nine?

"'Lord, as I have received, I want to give. What can

I render unto Thee?'

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"I take Thy love, which never knew the meaning of unrest, into the world that it may still the fever of the seeking and the over-wrought.

"Thy love shall make them calm, and their worrying

restless hearts shall know Thy peace.

"Thy love shall draw them to life's fountain, and drinking they shall never thirst again."

RICHARD WHITWELL.

"SACRAMENTAL TRUTH." By "Recorder." 6d. net. Published by The C. W. Daniel Co., 3, Tudor Street,

London, E.C.4.

This little work conveys the point of view that the cleavage in the Church between Sacramentalist and Scientist, would actually be met by a deeper understanding of the sacrament itself. The bread and wine, of ancient usage, even in a biological sense, possesses, in a greater degree than anything else, ingredients directly conducive to human benefit and well-being, and the up-building of the outward man. Their chemical analysis will prove this: bread, containing the full husk, and wine, possibly in its first impress and fermenting. Here, he suggests, is the perfect physical food, but if taken sacramentally, the Divine Blessing being present, how much more. Would it indeed prove the point of contact between God and man, not merely on the physical but also on the spiritual plane? Might it be, he wonders, the apex and headstone of the Pyramid of life yet to be completed?

RICHARD WHITWELL.

"GOD'S FLOWERS." Poems for Children. By Mrs. A. L. GARLING DRURY. Price 1/-. To be obtained from the author at 23, Waldemar Mansions, Fulham, London, S.W.6.

This is a very nice book of poems for children. These poems are very suitable for reading to children, but older children would, doubtless, like to read them for themselves Many people feel the need of something to read to children and this book will supply that need. There are about 60 poems in the book occupying about 72 pages, so that readers can see that at the price charged this book is excellent value. One of the best poems in the book is called "Evening" and this would make a splendid evening

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prayer for a child. Altogether we have much pleasure in recommending this book to our readers.

"THE SACRAMENT OF DIVINE HEALING" through the laying on of hands, anointing with oil and intercessory prayers. By L. Squire Tucker. Price 1/-, by post 1/13. To be obtained from the author at 4, St. John's Road.

Putney Hill, London, S.W.15.

This is another interesting and informative little book from the pen of Mr. Tucker whose pamphlets are wellknown to many of our readers. The author does not believe in any of the modern Cults but believes whole-heartedly in New Testament methods. One advantage of the methods approved by Mr. Tucker is that they do not rely for their success on the human mind. The whole matter is placed on God's shoulders and after that it is God's business and not the intercessor's. The intercessor does not claim to heal, neither does he attempt to heal, but he simply relies entirely upon the Spirit of Christ. The little book concludes with some very interesting testimonies. All sorts of diseases and complaints have been removed and these should be an encouragement to those who are seeking Divine healing. Orders for this little book should be sent direct to the author at the address given above.

"THE PATHWAY OF THE NEW AGE." April, 1928. Subscription 6/- yearly; single copies 6d., postage 1d.

Cranemoor, Highcliffe-on-Sea, Hants., England.

This number is largely and very appropriately devoted to the Easter Message, and the assembling of many thoughts hereon will be helpful to many. The editorial Easter Message sounds the note of joy and praise, because of the fulfilling of the biggest achievement set before man, and of the winning through of the greatest adventure. "It is the splendid achievement of a soul that dared to challenge the

darkness of the ages."

There is an article by Madame Christeen, in which she unfolds the many symbols relating to Easter, even that of the Hot Cross Bun, showing much of the mystic and occult meaning hidden in them. Some fine passages on the same subject are quoted from the writings of Brother James. There is also a fine little poem by Olive Mercer, called "The Easter Vision," and an equally splendid article from her pen, entitled "Transmutation." Australia, New Zealand, Japan, India, America, are well represented. Nor must we omit reference to an article by Princess Karadja, well-known to many for her spiritual seer-ship. There is

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SCIENCE OF THOUGHT REVIEW.

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much food for thought, and also spiritual nourishment within the pages of this little magazine.

RICHARD WHITWELL

"FASTING, EXERCISE, FOOD AND HEALTH FOR EVERYBODY." By the Rev. WALTER WYNN. Price 1/net; by post 1/2. Rider and Co., Paternoster Row, London, E.C.4. This is a valuable little book for the man in the street. It gives him much valuable information about health, written in a forceful, breezy style, that is most bracing. We hope that this book will have a large sale. It deserves it.

"DIET IN HEALTH AND DISEASE." By DOROTHEA HYAMS. Price 6d.; post free 7d. The C. W. Daniel Co., Graham House, Tudor Street, London, E.C.4. pamphlet contains information on health matters that should be in the hands of all. The author says that every disease is a blood disease and that to be healthy the blood must be cleansed. The blood must also be free from acid. and this can be achieved by eating a sufficiency of alkaline B A re-acting foods.

"WHO'S WHO IN OCCULTISM." Compiled by T D WILLIAM C. HARTMAN. Price \$5.00. The Occult Press, A Q Jamaica, N.Y., U.S.A. Can be obtained from America by 5/6; sending Foreign M.O. or Bank Draft for 22/-. The book J W contains the names and addresses of everybody engaged in A F Occultism, New Thought, New Psychology, Metaphysics, E.B. Psychism and Spiritualism. We have checked the accuracy 1/2; of the book in many ways and it has come through the L ordeal with flying colours. We, ourselves, do not wan giver to know the names and addresses of all these people, neither do we want our own name to appear in it, but the book will no doubt be interesting and useful to a good many.

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Channels of Divine Good.

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Our funds are the channels through which Divine Good flows to this work, blessing those who give and those who receive. It is our practice to spread out our needs, which humanly speaking, are considerable, before God, and to rely upon Him to supply them all just as they arise through His own channels, at His own time, and in Hi own way. This may be by legacy, by love offerings, by book sales, or by free-will offerings for lessons, but which ever way it comes, it is from the Lord, blessing all whare used as a channel. We rely upon no cash reserves we live and carry on this work one day at a time, and ou only security is God.

These funds offer an avenue of Service to those who for various reasons, cannot engage in speaking, teachir or free literature distribution. In this way they are able to help in a work that is radical, fundamental, and not merely palliative. The simple teachings put forth by The Science of Thought Review, if accepted by the majority would quickly sweep away war, poverty, unrest, pestilence etc., while disease, sickness and ill-health would soo follow. Many are helping to send this message all over the earth; and, in so doing, are richly blessed, for it

always more blessed to give than to receive.

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Health Page.

Within me is the Power of a victorious Life.

IF we did but realize and acknowledge the Divine Presence within us how changed our life would be! How changed. also, our attitude towards disease, ill-health and bodily weakness! If we realize God in us, then our body becomes a temple of His Spirit; and, if this is the case, we can be sure that God does not wish His temple to be imperfect, or in a state of disorder or disrepair. Therefore, we are justified in believing that God wants us to be well and happy, continually expressing in our body, as well as in our actions, the perfection of the Divine.

Some of us are so anxious to be well that we hinder our own healing. Our very eagerness and concentration produce a condition of strain that has a reverse effect upon the forces of natural life, thus inducing a state of ill-health instead of well-being and abounding joy.

The remedy is to relax, to let go, and thus allow the who God within to manifest the Divine Perfection, in the form of a happy and restful mind, and a body filled with health d to and consequent good feeling. This "good feeling" is a happy sense of well-being. We not only are well, but we feel well. There is no feeling of strain, but only of com-, by fort and happiness.

We should, therefore, not strain after a realization of rves health, but restfully allow the inherent Divine health to ou manifest. Perfection is the Divinely normal state; therefore, all that we have to do is to get back to the normal, who not through effort, but by allowing the Divine normal to thir manifest itself naturally and happily in us. Thus we find, abl in the last analysis that there is really nothing to be healed, no and that all that is required is just "to be," thus allowing TH the Divine image, after the Divine likeness, in which God ority created man, to appear.

If we only allow God to work for us we find that He ove is in us the Power of a Victorious and Overcoming Life, not only as regards health, but also in respect to all the difficulties, problems and troubles of this present existence.

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Divine Care.

God. Who is within me, attracts all rightful conditions, and supplies all my needs.

Gop is not only a transcendent Being, always above and strate beyond us, but is also an indwelling Spirit Who accom times plishes the impossible, works miracles in our life, and bring circuit to us all that we need for our perfect expression. To the big vextent that we put our trust in the Spirit are we supplied and with all necessary things. All that we need comes to us in so without care or anxiety, as simply and pleasantly as the to wa flowing of a stream.

Divine Care is not a myth. To the extent that we cease to rely on self and the ways of men, depending instead acqua upon the Spirit, do we find ourselves led into ways of peac and paths of pleasantness. "He that dwelleth in the secre place of the Most High shall abide under the shadow the Almighty." The secret place is a state of trust in God or in the Spirit, instead of in the power of money, force and other worldly things which are not of Love. The mor DEAR we "take by force," the more force is required in orde to prevent others from taking away from us that which responsived we have taken. But, the more we rely on the Spirit whos progr ways are love, gentleness, harmony, non-violence, do w the d find the paths of pleasantness and peace, in which the ngly which has not come to us by violence, cannot be take thank from us by violence.

Those who have trusted, and thus tested, the Spir ledge have found that He has supplied all their needs and me helpfu all their difficulties. The Spirit never sent salt when sug with was required, or potatoes when flour was needed; neithing the did He send jack boots when the need was riding breeche writte

No one, who trusts the Lord, can escape from the Boun of the Lord. Neither can one who trusts in God fail to direct protected. "There shall no evil befall thee, neither she will l any plague come nigh thy dwelling," and "no weapon the fulfilling is formed against thee shall prosper" are eternally true

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April 4/28.

DEAR MR. HAMBLIN,
Your No. 1 Course of Lessons which ended a few weeks ago has been a great help to me. I have been studying and trying to live by the laws of Psychology for years, but I never before grasped those essentials that you insist upon. I have learned from your Lessons that I must change and become 100 per cent. constructive and harmonious—before my outward life can be changed and become the ideal one I long for. Although I believed in Christ's teaching that we must seek first the Kingdom of Heaven, I tried to demonstrate Success and Health by forced means, visualizing, etc. Sometimes too, not a few, I was successful but I was wearied and worn by it. I see quite clearly, now, that I shall be transformed and my by it. I see quite clearly, now, that I shall be transformed and my by it. I see quite clearly, now, that I shall be transformed and my circumstances also, only by "the renewing of my mind." It feels a big work but you impress the need of Patience and Perseverance and I shall go on. It was a remark in one of your books—to the effect that whatever evil is in a man's thoughts will surely manifest in some form in the outward life—that arrested me and caused me the to want to take your Course. I am re-reading and studying it, but shall be glad to know if you have any further series of Lessons. I am never tired of reading your books and The SCIENCE OF THOUGHT REVIEW is eagerly welcomed every month. I enclose a cheque for which is my thanks for the blessing I feel in becoming. stead acquainted with your work.

Yours sincerely, Student A. M. B. 6269.

P.S.—Please use the money as you think best.

Australia. February 23/28.

mor DEAR MR. HAMBLIN.

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Thank you very much for your kind letter of January 11th in response to my S.O.S. of December 5th, 1927. Doubtless you recognized the "cry-baby." But now, at long last, I can report some progress, and rejoice to tell you that I am quite well again, having o w found strength in God when my own seemed utterly gone. Also the depression and morbid outlook have dropped from me like an the ugly garment and I am able to rejoice always and to be very, very thankful. It seems like the dawning of a new consciousness in which right thinking is no longer difficult, but natural; and the restless longing of a life-time is in a measure satisfied. I say "in a measure" because my only fear is lest I fail in making good use of the know-ledge given; I do not meet people to whom it would be at present

Very regretfully I had reached the end of Course II., but not sug with the same dismay as I felt at the end of Course I. After reading the above you will understand the reason. I can never thank che you sufficiently, nor do I hope really to assimilate all you have written for a long time to come; and I shall feel blessed indeed if ever help one soul as much as you have helped me.

It seems in any

It seems impossible at the present time to steer a course in any to direction, but doubtless a way towards greater usefulness will be she will lead me and long Thy Power hath blessed me, sure It still she will lead me on."

And what peace comes from the reflection that "Love is the trul fulfilling of the Law."

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Will you please suggest any further Course that would be helpt and accept the enclosure with my kindest thoughts and heartst thanks.

Very sincerely yours,
Student C. W. B. 867.

P.S .- If any part of this letter is likely to be helpful to other please use it as you choose.

March 29th, 1928.

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DEAR MR. HAMBLIN,
Having finished the Third Course, I wish to thank you for the benefit I have derived from its teachings. This Course has been

benefit I have derived from its teachings. This Course has been great and a very practical help to me, and I can say that it h wholly altered my outlook towards life. It has made many thin in life easier of accomplishment.

Should you have issued, or intend issuing, a fourth Course, would be glad if you will kindly send me particulars.

I could say much on the pleasure and good I have received as direct result of the Courses, but, knowing how greatly occupied you time is, I will summarize everything by saying, Thank you.

Yours very sincerely.

Student C H B 735

Student C. H. B. 735. P.S.—Please find enclosed —— being final offering for Thir HERI Course as promised previously. If you wish, I am very willing the you should use this letter as you may desire. - being final offering for Thir

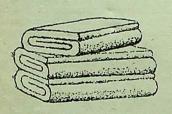
BREVITIES.

"Thank you very much for your kind letter. The good Lo has healed me since receiving it. I just went about the house says 'Lord I thank Thee, I thank Thee.' The healing was there all time, but my soul could not see it. Your teaching has brought nearer to God and as a thank-offering I enclose — to do as y feel best with it (passed to the Magazine Fund). May you long spared to give your helpful message."

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- BIRMINGHAM.—A Science of Thought Circle meets every Thursday evening at 7.45 p.m. in the Chamber of Commerce, New Street, Room 6. All interested are invited to attend. For particulars apply Joseph C. Melhuish, 79, Dearman Road, Sparkbrook, Hon. Sec.
- EDINBURGH NEW THOUGHT CENTRE AND LIBRARY, 37, Castle Street. Meetings: Sunday 11.30 and 6.30; Wednesday 7.30. Enquire re Special Study Classes forming.
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	THE RESERVE OF THE PARTY OF THE

The Morning
Stars Sang
together, and all
the Sons of God
shouted for Joy.

(Job. 38. 7.)

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If this was the case at Creation's dawn, how much more should we, the Redeemed of the Lord, sing together and shout for joy, now that the long journey is nearly at an end! Let us all try it. Let us all make a practice of it. HIMININ

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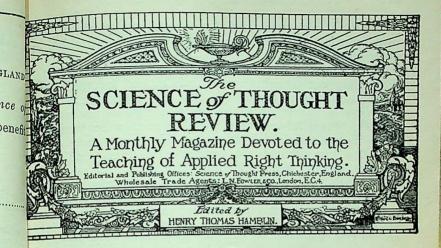
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Editor's Monthly Notes.

GOD, A PRESENT HELP.

"AH, well, it will all be put right, some day." This was the old way of looking at things, into which, in spite of all the glorious promises contained in the Bible, people had allowed themselves to sink. There was no way out in this life, we must simply put up with things as they are, hoping for better things in the life to come. Death would straighten all things out and put all things right. Prayer was good, but hardly anyone ever expected it to be answered

The above is a fair description of the attitude of our mind previous to our awakening to the power and influence of thought, and consequently of prayer. It was a revelation to us to know that the evil in our thoughts must surely work out in our life in the form of evil; and that, conversely, the good in our thoughts must likewise work out in our life in the form of good. We saw at once that although we could not control what might be termed "big fate,"* such as our own birth, death of relatives, etc.,

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* See Within You is the Power, by H. T. Hamblin. The Science of Thought Press. Chichester.

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vet, within fairly wide limits, we must surely control of were own fate, by the character of the thoughts we think eled entertain

Since then we have found that God is a present help was if we keep our thoughts raised to Him and focussed upo and higher and better things; but that He cannot help us i althor we allow our thoughts to wallow in things which are not a so God-like, beautiful and true. God is omnipotent and cer cons tainly is not unmindful of us, yet He cannot help us it thro we allow our thoughts to wander from Him, and from us. all that is true, beautiful, pure, and good. If we allow of t evil thoughts to enter our mind then evil comes into our ing life. It is as though we open a door, thus allowing an flow evil spirit to enter and possess us; or it is as though we to t allow a seed to be sown in our heart, which grows into afte an evil tree, blocking out the light of Heaven from our sky, as t In 8

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At first we imagined that we could do everything "of our own bat," so to speak. No doubt much good work was done during this period, for it is one of the stages of regeneration to do good, and, at the same time, think and that we are doing the good, and that we create the good, and that it proceeds from ourselves. But, failure to be as good as we hoped and wanted to be, prepared us for the next stage of regeneration in which we acknowledge that all good comes from God and not from ourselves. We had to learn that of ourselves we could not always think perfect thoughts and that therefore we still allowed evil to enter our life. The old nature asserted itself, and, at times, dominated the situation. We found that, through being true in our efforts to think in harmony with the Divine, certain experiences were brought to us. came in such a way as to convince us that God, or the Spirit, or the Master, was dealing with us, and doing so in a personal way. This was rather a shock at first, and it filled us with a great reverence and awe, but it later filled us to overflowing with joy and thankfulness.

During the early stage we, of course, wanted to captain the ship. "I am master of my fate, I am captain of my soul" to quote Henley from memory. Achievement, how ever, led to greater complications in life. At first, it was pleasant to succeed, but when success crowned our efforts. there was no satisfaction, but only emptiness and disappointment. And this in spite of the fact that what we

trol of were doing was apparently helping thousands. This all hink led up to a crisis or critical experience, in which it was revealed that no harmony, true peace, or further progress t help was possible without a complete surrender to the Will d upo and Guidance of God. We had to acknowledge that p us lalthough we could succeed, achieve and produce good, of are no a sort, yet the only true good comes from God, and that nd cer consequently our highest good could only be manifested p us through the Divine good becoming expressed in and through d from us. Our "right-thinking" then became not a mere reversal allow of thought from negative to positive, but rather an opennto our ing of the mind Godwards, so that God's thoughts could ring at flow in and possess us. Thus our aim became not so much ugh We to think our own good thoughts, as to think God's thoughts vs into after Him; not so much to carve our own rough-hewn path, ur sky, as to allow God to lead us on, entirely in His own way. In all these experiences we found God to be a present help, so long as we kept our thoughts in Heavenly places. ng "off

Therefore, although we set out merely to think rightly think and thus to save our life from destruction, yet, after a e good, time, we found ourselves, unconsciously, treading the same to be Path that has been trod by the saints and mystics of all us for time; not that we lay any claim to being one of these exalted beings. But the fact remains that by practising right-thinking with an open mind, ready to obey the voice of the Spirit, we were brought into the same path as those who had followed a more religious regime. that right-thinking—and by this we mean the regulation and direction of the thoughts Godwards, instead of allowing them to wallow in the mire of fear, doubt, apprehension and limitation, if not actual sin-is really and truly prayer of a very practical and effective kind. prayer is a raising of the thoughts and a turning of the mind and heart to God. The object of recited and read prayers is to turn the thoughts, attention and affections to God. Right-thinking, as we understand it, is simply leaving off thinking and willing in the human way, and turning to God, to think of Him and to share His thoughts with Him.

> In the old days prayer was unfortunately of no practical use, in our particular case. The fault was our own, in that we prayed in the wrong way. We begged and beseeched God to deliver us, and whined and struggled,

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It is discouraging in the extreme to pray beseeching Go believe to have pity on us and to deliver us, and then to find the our sinning goes on just as bad, or even worse than before Such a prayer is not right-thinking, is not positive, and is not in accordance with Truth. The Truth is that Go has pity on us; that He delivers us to the extent that we trust Him, and keep our mind stayed on Him. There fore, to be seech God to do what He is always doing does not help. What is necessary is for us to enter into God's deliverance by abiding in His promises. Therefore, instead of praying and beseeching God to hear us, to have merch upon and to deliver us from the power of sin, we should praise God because He has pity on us and does deliver u from the power of our own lusts and desires, which ar enmity against the Spirit. Through thinking of God a the Great Deliverer, and through praising Him for Hi deliverance of us from whatever it is that holds us down we become conscious of being lifted up to a higher plane which is just high enough to be above the plane upo which the temptation or power of evil operates.

Although the conflict of the soul and victory over the flesh are of supreme and overwhelming importance, ye such things as ill-health, family troubles, financial difficu ties are of importance also. Many people have given u praying, simply because their prayers concerning life's diff culties have remained unanswered. It is not unreasonable to assume that their prayers were not answered, for the reason that they did not pray aright. To pray for an easie life is obviously wrong, for if such a prayer were answere the character would soften and deteriorate. It is equal useless to beseech God to heal us, or to deliver us out difficulties, for did not our Lord Himself say: "All thing whatsoever ye pray and ask for, believe that ye har received them, and ye shall have them" (Mark xi., 24 This is the prayer of faith. Faith does not whine at beseech, but claims the promise. Jesus did not say the if we were to pray and beseech and plead and supplical that this mountain would be removed and cast into

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from sea, that it would be so. Instead, we are told that we good are to say to the mountain: "Be thou removed, and be bette thou cast into the sea, and it shall be done." That is if begge we "have faith and doubt not." We do not suggest that ming we are to attempt or presume to order God about or to wisdor demand things from Him, but we do reverently suggest that we put our prayers into a positive form, and by ing 60 believing that our prayer is already answered make its nd the answer a certainty, thus proving, once again, that God before is a present help.

We feel that one of the reasons why the attendance of the Churches is so scanty is that, speaking generally, people find no healing in their church, and no real help in time of trouble. When they are sick they have to be drugged and cut up the same as those who know not God; when they are in trouble they receive worldly wisdom and, in some cases, material help. But there is no body of Church workers who will meet together to pray the sufferer out of, or over, his trouble. There are none who can pray with such confidence that they can afterwards stand aside and see the Lord work and accomplish marvels. There is no such organization simply because hardly anyone believes in prayer, except as a spiritual exercise. one appears to expect great or exceptional things to happen. If the sufferer's life is despaired of, there are none to pray him back to health. If another brother is on the verge of ruin, there are none to pray him victoriously through, or over, his trouble. With few exceptions, there is no body of people who really believe in prayer, who know that miracles and marvels can be performed, and who will meet together to bring deliverance to their stricken brother.

Thank God, there are those who bind up broken hearts, visit the orphans and widows in their affliction, giving of their best in pastoral service to their flock and to God. But is it not nearly time that it were taught that God is a prayer hearing and prayer answering God, a real, present help in time of trouble? That is, a help and deliverer in times of trouble and need in the practical affairs of life as well as in the battle of the soul. People, to-day, need a practical, helpful religion, something that will work, here and now, instead of vague promises that can only be re-

deemed in a future life.

God is the only remedy for the troubles of life. life's difficulties and disharmonies are the result of man's willing and thinking. We need, therefore, to get back God, that is, to THAT which was, and is, and always she be; to THAT which was before our willing and thinking began. God is entirely harmonious, whole and perfect and we can become the same, only as we allow God to we and think through us. The way out from the many problems of life is to seek the presence of the One Who has no problems.

so t As a result of thought-control, of turning the though "Th towards God, it becomes increasingly easy to find Go are behind every difficulty. In course of time it is as ear for and effortless as looking out of the window. One simple clin turns away from the imperfect and disharmonious sens whe life, to think only of God, and abide in the repose of the a fa Those who have reached this stage have n need to pray for anything. All that they need do is t contemplate and enjoy God. Whatever is wrong in the life then becomes harmonized: whatever is lacking supplied: whatever stands blocking the way of harmonion mer progression is removed. The while we contemplate God i of a this way we move on calmly and serenely to our gloriou we destiny—that glorious finale, which is for those who over min come, and who are steadfast, and who endure to the end futi

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Many people are looking with apprehension to the future. They envisage war, pestilence, earthquakes, and all the horrors of days of tribulation, such as never were before in the history of the world. Time will prove if the prophets and prophetic interpreters are right or wrong. We do not pretend to possess any such knowledge, but we must admit that there are forces of disruption at work which, if unrestrained and if allowed to set the world be the ears, may wreck civilization. Here, again, the great and only remedy is prayer. The League of Nations who have been useless and helpless without a backing of prayer. It is see to it that it gets this backing, so that all its deliberations are over-ruled for good, and all its members possesse with one single ideal of peace, love and fraternity.

There are those who say that the issue of peace or we is all on the knees of the gods; so therefore it is useles to pray for peace. This of course is only partly true. While it may be true, on the material plane, that who is written in the stars, to use an astrological term (merel for the purpose of illustration), is irremedial and unalterable; yet it is equally true that such fixity, or fate, must be such fixed to the purpose of the stars of the purpose of the stars of the purpose of the stars of the stars

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back assuredly dissolve away, like the change that takes place ays she in a dissolving view lantern picture, when the power of think in a dissolvent way are healt to think prayer is applied. As soon as we pray we get back to perfet the beginning of things, to that place, or ground, as Jacob d to w Boehme calls it, which was, before our thinking and willmy pro ing began, and the thinking and willing of mankind began, Who halso. By prayer we get back to the Centre of Creation, so that things become altered before they are due to appear. though "The fault is not in our stars, but in ourselves, that we and Go are underlings," said Shakespeare, and what he stated is as ear for ever true. "The stars do not compel, they only ine simple cline." To a very large extent, fate becomes a fluid thing is sens when prayer is applied by those who believe in it, with e of the a faith that can remove mountains.

The 91st Psalm is not a fanciful piece of writing, or monious merely a string of pious hopes, but a description of a state God of attainment open to us all, and which we could reach if gloriou we were only in earnest enough, of a sufficiently steadfast ho over mind, and willing to sacrifice enough for the sake of prayer.

Now let those who stand in fear and trembling of the future place themselves in the promises of Sacred Writ. Let them meditate upon the 91st Psalm until they realize future its truth. Let them say to their mountains of fear and all the terror: be thou removed and be thou cast into the sea e befor of oblivion. Let them persevere until they can realize that the prothey "dwell 'neath the shadow of the Almighty." Then, W when this is achieved, no evil will be able to come nigh but them, for they will be surrounded by an aura of God's t worl presence, which cannot be penetrated by any evil happening.

Let us then get away from the idea that all is fixed and unalterable; let us cease standing idly by, waiting for calamities to happen; but rather let us get ourselves to prayer and righteousness, for these are the only things that can save the nations and the world. Talking will not do it: passing resolutions will not do it: shouting out "no more war" will not do it; but only prayer and living the life. Every time that we enter the Holy of Holies of the Divine Inner Presence, with the burden of the world's woe and separateness on our hearts, some of its self-imposed curse is removed. Great are the powers of intercession. Let us therefore make use of these powers, and thus prove, once again, that God is a present help.

MONTHLY NOTICES

The Hon. Secretary of the Eastbourne School of Pr tical Psychology desires to thank all our readers who he so kindly sent books as gifts to the School Library. kindness is very much appreciated. Readers will be g Jus to know that the response has been most generous at the Library has been very substantially augmented by many kind gifts that have been sent.

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Jean Silverlock wishes us to announce that in future he meetings will be held at 9, Percy Street, Tottenham Cour Road, London, on Wednesdays from 6 to 7 p.m. This the usual Science of Thought Class which used to be held at the Rally Rendo on Fridays. Jean Silverlock is als holding Classes on Divine Psychology and Metaphysics Mondays from 6 to 7. For this Class alone there is a smel fee charged.

The Secretary of the Order of the Golden Age asks to notify our readers that the Order is holding a Bazas at their address, 155, Brompton Road, London, S.W.3., aid of their funds. The Order of the Golden Age is Humanitarian and Philanthropic Society. Its objects at to lessen and prevent suffering by practical means, viz by persuading people to adopt a Fruitarian Dietary instead of one including meat and fish. The Secretary would be glad to receive gifts and donations at 155, Brompton Road London, S.W.3., not later than June 18th.

The May issue of Mr. Hooper's magazine, The Pathwo of the New Age, is reviewed on another page by Richar Whitwell. Also a list of contents for the June issue announced on page iii. of our advertisement section. M Hooper writes to say that the steady progress the ne magazine is making shows that it supplies a real need Long may it prosper.

"Wisdom is the breath of the power of God, and a pur influence flowing from the glory of the Almighty." -Wisdom of Solomon vii, 25.

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"Perfect, O my God, the good motions Thou has wrought in me. . . . Crown Thy own gifts, for The gifts I acknowledge them to be."-PASCAL.

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Henry Victor Morgan.

ARRIVAL IN ENGLAND.

JUST as we are going to press—the printers having kindly be gl ous at delayed printing for this special event—a telegram has come to hand from Southampton reading as follows:l by th

Brother Morgan just arrived have welcomed him on behalf of all branches of the work in Great Britain. Am motoring him to Crane-

moor.—Hooper.

From Cranemoor Mr. Morgan is to go to Liverpool, after which during May he visits various Midland cities, and June the 1st is to find him the guest of the Birmingham Psychology Group. The June and July itinerary is as follows : -

JUNE.

Birmingham, Practical Psychology Group. 1st Fri. F. C. Hawkesford; Esq., 11, Spiceal St. I.N.T.A., Hon. Sec., 93, Mortimer Street, 2nd Sat.

London, W.1.

Mortimer Hall, 11.15 a.m. Balham, S.W. 3rd Sun. London Truth Centre, Miss Killick, 40, Ramsden Road, S.W.12., 6.30 p.m.

I.N.T.A. Lecture Room, 93, Mortimer Street 4th Mon.

11.30 a.m., and 3 and 8 p.m.

Ditto. ditto. 5th Tues. ditto. 6th Wed. Ditto. ditto.

ditto. 7th Thurs. ditto. Ditto.

I.N.T.A. Lecture Room, Social and Lecture. 8th Fri. 11.30 a.m. and 3 and 8 p.m. 9th Sat. Ditto.

Afternoon: 11.15 a.m. 10th Sun. Hall Mortimer Lewisham and Lee Science of Thought Centre, Miss Reader, 44, Leyland Road,

Lee, London, S.E.12.

London, Divine Science Fellowship, Miss 11th Mon. Nicholls, 93, Mortimer Street, W.1., 3

and 8 p.m.

Horsham, Lady Fielding, Ingfield Manor, 12th Tues.

Billingshurst, Sussex.(?) 13th Wed.

Lee New Thought Centre, Mrs. Walker, 6, 14th Thurs. Burnt Ash Villas, Effingham Road, Lee,

London, S.E.12. 15th Fri. Ilford New Thought Centre, Mr. and Mrs. Nunn, 45, De Vere Gardens, Ilford.

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16th Sat. I.N.T.A., 93, Mortimer Street, London, W. 17th Sun. Reading P.P. Club, Miss Fleet, 10, Kendy 18th Mon. Road. Reading. London P.P. Club, Secretary, Church Hous 13th 19th Tues. Westminster, S.W.1. 7.30. Wallington and Chiswick, 3 p.m. and 8 p.p. 20th Wed. New Thought Centre, Centre for Progress Mrs. Downie, St. Andrews, Carshalton-Miss Challen, 12a, British Grove Studies Chiswick. Eastbourne School of P.P., Miss Leveson 21st Thurs. 10, Blackwater Road, Eastbourne. Nottingham Right Thinking Circle, G. Co. 22nd Fri. bett, Esq., 5, Devonshire Road, Sher wood, Nottingham. 23rd Sat Nottingham H.T.C. (Social), H. Blundell Esq., 10, Ossington Villas, Sherwoo: Street, Nottingham. Nottingham H.T.C. Service, 11 a.m. and 6.3 Mee 24th Sun. p.m., Nottingham. Nottingham Practical Psychology and Right 25th Mon. Thinking Circle (combined), Secretary Circus Street, Hall, Nottingham. 26th Tues. Nottingham Women's Adult School (H. Blun dell, Esq.), Sneinton, Nottingham. Nottingham H.T.C. Healing Meeting, 27th Wed. ditto 28th Thurs Bristol P.P. Club, Miss Bartlett, 6, Eas Shrubbery, Redland, Bristol. 29th Fri. Torquay New Thought Centre, Mrs. Myott Midland Bank Chambers, Torquay. 30th Sat. Sidmouth. JULY. 1st Sun. Travelling to Bradford. 2nd Mon. Bradford P.P. Club, Mrs. Crabtree, 378, Gt. Horton Road, Bradford. 3rd Tues. Leeds P.P. Club, Miss D. W. Laycock, 138, Woodsley Road. 4th Wed. Edinburgh P.P. Club and New Thought Centre, Hon. Sec., 37, Castle Street. 5th Thurs. Glasgow New Thought Centre, Robert Green, Esq., 26, Mansfield Street. Partick. 6th Fri. Travelling to London. 7th Sat. London, I.N.T.A. Congress, Mortimer Hall 8th Sun. Ditto. ditto.

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Ditto.

9th Mon.

HENRY VICTOR MORGAN.

London Practical Psychology Club, Great 10th Tues. Smith Street, Westminster (Mrs. Morgan)

Kendri 11th Wed.

12th Thurs.

London Happiness Club, Secretary, 51, Lan-14th Sat. caster Gate, W.1.

Progres 15th Sun. nalton 16th Mon.

Portsmouth, W. J. Hugman, Esq., 87, Goldsmith Avenue, Southsea.

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With reference to the Meeting at Portsmouth, thanks to the initiative and indefatigable efforts of Mr. Hugman. G. Co a strong Committee has been formed, of which he is the , She Hon. Secretary, and arrangements are being made to hold a very successful Meeting. A large Hall is being secured lundel in the centre of the town, and the Editor has consented to break his usual rule and to be present at the Meeting. Portsmouth being so near will enable him to attend the nd 6.3 Meeting without being away from his office many hours. Full particulars will be given next month.

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Will all friends note that Mr. Morgan's tour, first solo, but later in company with Mrs. Morgan and their young son, is to depend upon love offerings: No charges or lecturing fees are demanded, there is no reliance on cash reserves, there are no possessions upon which to fall back -but simply faith in the bounty and care of God, expressed in your love offerings and your hospitality. American hospitality is famed the world over. We are confident that British hospitality will not lag behind.

All correspondence re the Portsmouth meeting should be addressed to Mr. W. J. Hugman, 87, Goldsmith Avenue, Southsea.

We believe that there are yet many thousands of people in the world who would be helped by our magazine. On page vi. facing the first page of this issue you will find particulars of a way by which you want to have a second to be a which you can help.

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When renewing your subscription it will save you trouble to tear off the part of the magazine envelope bearing your name and address, to pin your cheque or money order to it, put in an envelope, and post it to us. We shall know what to do.

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The Desire of Your Heart.

By HENRY VICTOR MORGAN.

"Trust in the Lord, and do good; so shalt thou due in the land, and verily shalt thou be fed.

"Delight thyself also in the Lord; and He shall gin thee the Desires of thy Heart." (Psalm xxxvii., 3.4.)

"What things soever ye desire when ye pray, believe that we have received them, and ye shall have them (Mark xi., 24.)

There is a pathway of delight. There is a realization It is of God that brings ecstasy. True religion brings fulfilment is t We must lift our intercourse with God beyond duty int delight before we can have fulness of manifestation.

The mystics of all ages bear witness to the truth the of c in their highest moments of realization God becomes the cou supreme rapture, "The fairest among ten thousand, the altogether lovely."

From the lower planes of consciousness God has bee visioned as the austere, the terrible, the vindictive, th unforgiving. There are descriptions of God in the Scrip tures of all peoples that would shock the credulity of child. Men have mistaken their own passions, their own prejudices, their own hatreds for the voice of God an enthroned their own natures in the heavens.

Whittier sees the mistake of it all and in winged words

writes:

"Not mine to look where cherubim And seraphs may not see, But nothing can be good in Him Which evil is in me.

The wrongs that pain my soul below I dare not throne above. I know not of His hate. - I know His goodness and His love."

The realization of God as Love that works by Law, the Fulfiller of every hope, creates a desire to know Him who! to know aright is life eternal, and in whose presence fulness of Joy. In one of my Moments on the Mount was given me to say: "God is the Health of my mind the loving support of my body and the glorious fulfilment

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THE DESIRE OF YOUR HEART.

of every true desire." What marvels of demonstration this realization and acceptance of God have already brought forth.

> It assures us That every dream and fond desire, These longings strange for better things Are not in vain. Some time, somewhere, These dreams of ours shall end in wings.

Certain it is that Desire is creative. It is not to be nullified or killed out, but purified and wisely directed. It is the Voice of God apprising us of the glory that awaits. dization It is the urge of progress luring us incessantly onward. It filmen is the soul's response to the call of Spirit.

I endeavoured at one time to voice this urge tremendous in a poem entitled "Soul Wishes" wherein, after speaking th the of challenging my fate, and asking for a kingdom no power

nes the could abate, I said:

My soul wish was granted. My spirit set free! Now kings on their thrones Might well envy me. No malice, no envy, But deep calls to deep And happy the wake hours And peaceful the sleep-The years come and go; And each year brings a wing That lifts o'er the earth-clouds And new visions bring.

Daring as these words are they but dimly express the glory that ravishes the soul when God is realized as the

Fulfiller of every true desire.

Is not this what is implied in the instruction of Jesus when he says: "Whatsoever things ye desire when ye pray, believe that ye have received them and ye shall have them." Is not this what Burroughs meant when he said: "The things I seek are seeking me."

What infinite comfort to know that "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," and, might I not add, "whatsoever things all persons might have their counterpart of and on the same terms," is, in reality, our soul's response to the

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things that God hath already prepared for us, and whi

are awaiting in the invisible.

In Abt Vogler, Browning represents an old musicia with improvizing on his organ, endeavouring to reach the sour of inspiration in order that he might build his temple music. His strong desire causes the emulous heaven yearn down, make effort to reach the earth, as the ear had done her best, in his passion, to scale the sky.

A beautiful statement that, of an eternal truth, shown Browning's perception of the union of man and God every act of the soul. Showing also how desire causes the soul to send up tendrils to the things desired, while the thing desired sends down tendrils to meet that while

aspires.

It lifts prayer into the realm of certainty. It awaken the Christ within the ship. It releases the strong may of the house. It forms a pathway to the heart of God It assures us that our welfare is dear to the heart of God and that provision has been made for us from before the foundation of the world.

It fills the days with miracles. Even as I write, I ar in the midst of a great fulfilment. For years I have desire to visit England; for years my friends in England have desired to have me come. So desire has bridged the ocean and to-day comes Hamblin's Science of Thought Review announcing my coming, and urging all his English reader to make easy the way for what he calls my "invasion of England."

Surely desire brings fulfilment, and opens the way to infinite enlargement. It assures us that there is a great Central Intelligence that knows all about all of Its parts. That we need take no anxious thought, so long as we

know we are the servants of that Intelligence.

In a far higher sense than that implied in the hymn. "Leave it to Him for the lilies all do," we can cast out burdens on the Lord, for, unlike the lily, we can consciously co-operate with the eternal purpose. Very dear to me is the thought of God as the Great Central, and that the all of me is part of the All of God. Blessed indeed, is everyone who can say: "I know the things I stand for are dear to the heart of God." Nor can we expect supremental fulfilment until we feel our work is dear to the heart of God.

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Living in the attitude of child-like trust and intelligent co-operation, we soon discover that the Spirit of God goeth before us and makes easy our way; that introductions are unnecessary; that what is really ours will know our face.

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THE DESIRE OF YOUR HEART.

d whi It is the science of the unexpected, it peoples the lonely places and makes the commonplace divine. It fills to-day with rapture, and enables us to face the morrow in the sour negligency of that trust that carries God with it.

Heart's Desire.

One Power there is, One Power alone! It tints the cloud, It thrills the stone. Light of the Light, Fire of the Fire, The Voice of God, Your heart's Desire.

God's heart yearns down, Our hearts reach up, Earth's needs are filled From Heaven's cup. Hope beyond hope These words inspire, The Voice of God! Your Heart's Desire.

The Voice of God! My words are true. "The things you seek Are seeking you." No good too great. Aspire! Aspire! God's Love will bring Your Heart's Desire.

HENRY VICTOR MORGAN.

Mr. Morgan's address for correspondence during the whole of his stay in Great Britain and Ireland will be c/o The International New Thought Alliance, 93, Mortimer Street, London, W.1.

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"O brother man, fold to thy heart thy brother, Where pity dwells, the peace of God is there; To worship rightly is to love each other,

Each smile a hymn, each kindly deed a prayer."

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By RICHARD WHITWELL.

"Thy cleansing waters are flowing through my soul, and I am made clean and pure, And stand freed from the self-motive NOW . Thy child responsive, sensitive to Thee! Peace I give, and LOVE I give, for I receive Peace and Love from Thee! My spirit gloweth virgin in Thy light! I hear Thy voice, Thy word in me, I am! Thou within my BEING art enthroned, and shinest pure, ineffable! In me Thou lovest! Thou only art, nought else can ever be! I feel the pulsing of Thy heart in me: Thy message I receive, I speak, I am! O wonder-life in me, and I in Thee! Within Thy love Thy little child doth rest, secure, untroubled, knowing all is well!" -The Cloud and the Fire,* page 41.

THERE are many sects, there are multitudes of "isms, but the only important thing is that man should be bor of the Spirit. In the upper room there is no sectarianism. In the place of prayer no "ism" finds expression. Her is felt the word within the word, and it is simple, direct and clear. It is our spiritual sustenance, it nourishes the soul, it is the breath of peace in the heart, of charity is the mind.

Passing from the upper room, the intellect tries to reproduce that word, and the result is a creed, and then sect. As if that spiritually alive thing could be pinned down and held? It is known in itself in the heart responsive. Sectarianism is a watch by night about a sarcophagus It is forgotton that the

It is forgotten that the Lord hath arisen!

They who are open to receive that word, that break of the Spirit, are raised at once beyond sect and creek and formula. They touch the unitive Life; nay, more their lives are knit to That, and their experience take meaning therefrom. They look with single vision to common Centre. They are active to do His Will. Even more deeply do they enter into the great Fellowship of

* The Cloud and the Fire, by Richard Whitwell. 2/6 net. The Science of Thought Review Office, Chichester.

the ages, living members of the corporate Body of Love and Service.

Man's life is simplified by the touching of the Spirit;

he finds "leisure from himself."

Oh, the Spirit, the eternal Breath, the Life of the ages: without it there could be no life at all! Even that which is unreal and in itself separate could not be! How may we find words to express its wonder, its meaning, its simplicity? Life began simply, and it ends even so. The "little child" of the Spirit is nearest to the Heart of God.

If man seeks intellectual satisfaction, he will find it, more or less, in one of the many "isms," yet he cannot rest there. If he is sincere, he may indeed remain for a while, but he will then step out, and journey on. To be born of the Spirit alone is central; only so may we truly find ourselves. The life of the Spirit alone is religion.

And this is the declaring Fact to-day, which will achieve

the unity of all religions.

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What is this, but something which will touch every person in the most intimate way. The Spirit? Is it not a livingness most wonderful, but also most near, most true, most divine, closer than aught else can be? Soul deeper than soul, more central than what we name ourselves. Spirit, or God (the two inseparate), the urgent declaring Fact for to-day, entering, will overmaster every other apparent fact. Its welcome admission will transvalue the same. Even so, it will become the touchstone of truth, whereby all things will show forth as they truly are. The entrance of the Spirit releases the presentness of life, the sense of eternity in the midst of time, the perception of eternal values all around. Lo, under our very feet is the substantia of Truth itself, and we stand in a safe Place.

We are content with transient meanings, and the play of the surface waters. If we knew bigger meanings, the grander issues working through, would we not rejoice, in spite of, and at times even because of, the wind and the waves?

How may we achieve that touching, which is penetrative with the peace of God, that inner quietude, wherein both God and man doth rest, truly the sabbath of the soul? It is a central quietude, a strange and wonderful release. It is here that man may be said to "know, and be known of God," which the Master declared to be life's meaning for us.

To be born of the Spirit is man's inner response to the one immanent Fact, that which is speaking in presentness

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everywhere, in sky and sea, mountain and valley, field and river, in nature and in man. It shows Itself in beauty it utters Itself in joy. It is the quintessence of meaning in the little thing that we do. It is like unto the electric spark of contact. In its absence life falls meaningless the deed ends with no meaning apparent; there is no living

It declares Itself in that glow of deeper vision which is as a golden light breaking upon the darkness. The word the act, the deed, alert and alive, by reason of Spirit that is germinal and active therein. Light in the eyes, eager. ness in the touch, love ever outstretched, because of That!

As a little child, on the green sward, looking with dawn ing consciousness into the sweet and smiling heavens, with the dancing golden light around, is the awakening of Spirit in the life of man. For here is freedom, also at its birth,

"Freedom! the deep breath! the word heard centuries and centuries beforehand; the soul singing low and pas-

sionate to itself: Joy! Joy!

"Not as in a dream. The earth remains and daily life remains, and the scrubbing of doorsteps, and the house and the care of the house remains; but Joy fills it, fills the house full and swells to the sky and reaches the stars:

all Joy!" (Edward Carpenter.)

The glow of divine meaning is seen, is felt in the immediacy of our life, the place where we tread, the experience which we meet. We are glad and thankful for all that which has conspired to lead us here. As we look with that inner light shining, our brother, our sister, how beautiful do they appear. The little flower possesses a radiation of its own—and man likewise. The spirit will reveal when the contact is made. Life, how blessed it becomes in the new, yet true light! The altogether Lovely, is it not present? the true, the beautiful, waiting to declare in man, in nature; the inner Light shining through all that is?

"Where the Spirit of the Lord is, there is liberty." emergence is man's freedom. The old bondages fall away, for they have fulfilled their purpose. The hidden, thing, is as if it were not till the energizing contact is

made. Then what is hidden is revealed.

The little caterpillar is of the earth, earthy; it functions in its own medium; but dying to that, it is born again, a winged thing, rejoicing in a new principle. So is it with man.

This, the being born of the one Spirit, and into the one Spirit, is the leading motif throughout the pages of the New Testament; is indeed the platform whereon the writers join and meet, in spite of apparent textual difficulties. It is also the central Place, becoming indeed "sacred ground," whereon sectarianism of every kind will at length divest itself of its threadbare garments of separation.

There is something here bigger than can be touched by mere intellectual searching. The mind may conceive of a thing as apart from itself; it scans, it estimates, it understands, itself remaining separate. The spiritual Conception is different. It is born in man by contact from above (that is, from the deeper spiritual Fount, the Heart of Being, present everywhere); it is cradled by his very nature; it is nourished by his very life. It is the beginning of the emergence of the wonder of the Greater through the mirror of the lesser. It is Life revealing at a single point in focal radiance and energy. A door is opened, a glad sacrifice is made, and God gets His chance "to will and to do" in the life of man. Man makes his surrender to that inflooding Life, that It may be all in all. "He that is joined to the Lord is one Spirit."

At the cross-roads we may win the meaning which will

become the star of guidance all our days.

The orbit of realization of God is the divine curve of our destiny into which our life may swing through an initial sacrifice and self-loss. And this should be a gladsome, and no unhappy thing. It is man repeating in himself the divine necessity. If there is pain in it, is it not also constituent of that which has been called ecstasy?

"Is there no joy in the deep of your heart? At every footfall of yours will not the harp of the road break out

in sweet music of pain?" (Tagore.)

An adventure into the Unknown, perchance, yet no fictitious thing, but the Reality; the divine Substance, before which the apparent outward concrete, yet superficial, knowledge and experience will shiver into atoms.

As a foreign or extraneous growth in the body is continually nourished and sustained from and by the life of the body, and yet is as a separate kingdom in itself; so may we speak of the separate life of man. Nourished and sustained by the One Life it is yet as a kingdom apart. His experience is painful, for it is not in accordance with the cosmic Life. And it has come about by his separative thought, which gathers about the ego, that thingness which he imagines himself to be. Whereas his true life is spiritual, and incorporate in the greater Life. Our affirmative thought, inasmuch as it stimulates the little ego, enhances the kingdom of its ruling with apparent greater

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remains a fictitious creation.

Spirit is creative; thought also, in a manner, creates The world in which we live bears witness to the creative potency of thought. We tremble at the spectacle of this power that man has used of himself and out of himself And the result is—a monstrous unreality. remedy it by his thought. But how life's energy, flowing through the channel of thought, intensifies the trouble The little flower bears witness to the perfect working of Spirit, or, as we sometimes use the word, Nature. Nature. then, or immanent spirit, whose work is beautiful, would work in and through us freely, did we not by our thought interfere with her working all along the line. In other words, it is not so much by taking thought, or directing thought, but rather by the withdrawing of this personal thought that we give the Spirit opportunity to perform its own beautiful purpose. As we become quiet, and at ease, and self-forgetful at that point, so will it be.

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To seek God, with urgency that the pointing of the spirit in us may ever be to the reality even as we conceive it; this is the path of religion. That we may achieve identification with that Being to which we truly belong, that God realize His Life in us, this is the fruition of religion By his surrender of the little domain of the personality to its rightful Lord, man becomes Spirit energized and Spirit directed. The gates of separation thrust open, and the unitive Life floods in. Out of the welter of conflicting thoughts, the ego at length makes its surrender to the Lord Christ. And the purpose is that the greater Life

may live in us.

Man's passion is to get down to his own truth, to come to what is bedrock; through loss to gain; that point of central contact and illumination. In his truth man is kindred to all that is. From the place of realization his life becomes an universal utterance; something deeper than himself speaks. Through his utter truth the "greater than

he " expresses.

Where is it indeed that we find ourselves; and our purpose in life, what is that? The thing before us, the house hold, the shop, the business, the profession; is such the whole meaning? In and through the thing that we do may we pursue the great Vocation, may we respond to the call of the Spirit, find new inspiration, larger meanings, more wondrous re-actings; also, in ways unbeknown and unthought of, an ever widening way of influence, of service, and of love.

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Some Aspects of Truth.

(Continued.)

By KATE SIMMONS.

Last month we discussed the idea of Truth as a Oneness, a Principle; also Truth as a Universal, or the manifestation of Truth in variety; and we recognized that individuals and their ideas can, and indeed must be, as various and different as trees and their leaves. From this point we will endeavour to develop the idea of Truth a little further.

Those who have discovered the Truth, and by this we do not mean those who imagine they have all the Truth, or the only way and method of Truth, for such is an impossibility since Truth has many modes and types, each and all perfect of their kind in their own order, hence in speaking of those who have discovered the Truth we mean where it is understood as a Oneness and Universality; for such the Light is continually revealing fresh objects of beauty in the universe within and without; in themselves and their fellows.

Upon the ceaseless and eternal activity of Truth depends not only all true knowledge of inner and outer worlds, but

also our very sanity and balance.

But we derive more than intelligence from Truth, we have creativeness as well; for our minds bring forth ideas and knowledge as the earth brings forth trees, fruit and flowers. That is, Truth brings forth in us, ideas of beauty, goodness and love. When such is not the case, then our minds are barren, or we are not really receiving Truth in our consciousness. How can we know if our processes are really creative?

The Truth lives and creates in the mind, even as a seed lives and grows in and from the earth. We know when a plant emerges from the earth that it is a living thing; so also, ideas build up within the mind, coming from the seeds of Truth, they grow, and we feel this growth, and know that we are nourished from on high, that Light and the heavenly atmospheres act upon and surround our consciousness. Thus we know by a sense of creative harmony that the soil is ready, and the joy of creativeness is there. Here we see that whilst systems, books and intercourse with other minds have their place, yet neither creeds nor men should superimpose themselves upon our creative processes in Truth. Systems and persons are true to the degree in which they help us to discover Truth within

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ourselves; or false to the extent in which they cause us to depend upon external aids alone. The mind cannot yield fruit after its own kind if we are always in a state of dependence upon what comes from outside ourselves, consequently when not cultivating our own inner life.

Yet persons, books and creeds can help us to develop creative methods of knowing the Truth; especially so in a genuine system of right thinking which teaches us how to prepare, clear, and cultivate the soil of the mind, so that the living Truth may come there and live in us

bringing us Light, Life and Love.

But we never can or never will discover all the Truth in manifestation, even though the Allness of Truth manifestation. fests in and through us. If we could discover all the Truth we should come to finality, which is a finite, not an infinite idea. Or, if we imagine that our neighbour has not the Truth, since his form of it has not the same appearance as ours, then in fact we have not really found the Truth. since we are attempting to interpret It as if all leaves on all trees should be the same; which really means that our sense of Truth is localized to time, place and persons, and not the consciousness of Oneness and Universality which is the Truth Itself. In this case, we must assume that our search must continue, for until we discover the God within, we cannot discover God in our neighbour or the universe. Only when we have found the Truth which is changeless, can we constantly change to embrace more and more of It, to see all points of view, to advance in the wholeness and oneness.

That is to say, when we discover Truth which is Eternity, then infinite variety opens up before us, and we do not then go about in fear, wondering if we or our neighbour are on the right path. Whereas when we are still seeking, we are prone to be fixed and immovable, taking every point of view we hold as being final, thus we become rigid in mind, and often intolerant as well. Truth Itself must be constantly changing Its aspect. The sun is true, we cannot doubt that, but the sun never appears twice the

same in its aspect in the skies.

We say, but we have always believed that Truth is changeless? This is so, but Truth is Infinite, which means that in expression and manifestation It has many aspects; and, because of the changeless nature of Truth, It is capable of infinite change in manifestation; but we must not confuse change with loss or oblivion.

What then, we enquire, is changeless and eternal in Truth, and the answer comes to us that Principles and

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Laws are changeless, that what is true to Principle can never be lost or vary.

The knowledge of Truth is not to us as if we were passing along a road, viewing buildings, trees, persons and events, and then leaving them behind. This is a finite

idea of Truth.

When advancing in Truth as a Oneness and Wholeness we do not leave behind us what we have perceived and experienced, we simply see more deeply into ever-present and all-present reality. There is infinite progress in true manifestation in which all that is true goes forward with us. Hence we cannot ever lose true happiness, or the persons and circumstances concerned in them, all must deepen and increase; whilst what is not truly ours, hence what is false for us, must find its true place and mode of being.

We can illustrate the consistency and changeless nature of Truth in such facts as twice times two equal four, that is, there is Order in Truth; so that we know for certain that Truth can always be relied upon, and in respect to

Principle, It can never change.

We can set forth on an eternal quest and adventure in the search of Truth, which must ever be the eternal embodiment and expression of Truth in and through ourselves as individuals, hence our joy in Truth will be the power

of Truth as "BEING" in us.

Let us illustrate our relationship with Truth in a simple way. We all of necessity spend money, whether we do this from the point of view of a King, merchant, or one who has barely sufficient to buy daily bread. Possibly there are not two people who receive and spend exactly the same amount of money, in the same manner; our accounts, if we could examine them, would probably never show an exactitude day by day between any two individuals, and their spending of money. That is to say, there would be a different working out of figures, numbers and facts in each case, yet the principle concerned in individual finances is the same for all.

Thus, Truth is a Principle which we each must work out in our daily lives, each having different problems, solutions, facts and conclusions. We each should be living exponents of Truth, not simply having theoretical beliefs.

That is to say, we should have the right blending of elements, balance of forces, use of faculties and powers; each and all in true proportion, sequence, rhythm and harmony.

Thus we say, Truth enters into the constitution of mind,

Thus we become emotions, character, body and acts. images and likenesses of Truth, with minds, feelings and bodies that are normal, sound, healthy, balanced and happy.

Therefore, do not let us regard Truth simply as know. ledge, belief, opinion, but as a Divine Process, the Founds

tion of real being.

In this way we no longer wish our neighbour to think as we think; our desire for him must be the same as our desire for ourselves, that he shall find his own inner contact with Truth, and creatively live from It.

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But above all things, let us avoid falling into the falsity of imagining that this contact which we desire for our neighbour can come only the way ours has come, for he may have reached his when we were still in a far off country eating husks!

To a Sleepless One.

REST

A. L. GARLING DRURY

If at night I sleepless lie Let this thought my pillow be: God is restful harmony, Ever nigh.

Soul and Principle Divine Throbbing through all life and space, Giving sleep its heart of grace, He is mine.

Mine to worship and adore: From His Life my being flows, Every good gift He bestows
As before.

So I leave my weary quest For the sleep I trusted in And from God Himself I win Sweeter rest.

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"When I Awake

(A companion article to "Sleeplessness-A Blessing in Disguise.")

By LUCINDA E. KIRBY.

"When I awake, I am still with Thee."-Psa. cxxxix., 18.

PROBABLY everybody will agree that, next to a happy falling asleep, a happy awaking is of most importance. Indeed, to very many people, beginning the day-because to them it is more difficult-is even more important than ending it. They are bad starters. And they are bad starters chiefly because they fail to realize that even in this connection scientific and spiritual laws operate. When they do make a satisfactory start, they put it down to sheer luck, happy chance, blue skies, sunshine, a pleasant post-bag, or even to the good humour of other members of the family. Which means they are at the mere mercy of the material, the fleeting, the changeable. How necessary, then, is it to consider how best we may begin our day.

In a certain correspondence published some years ago, the writer, a woman, in a letter to a friend, thus describes the beginning of her day. She says: "I generally read two or three articles the first thing in the morning before my maid comes to me. I enjoy getting, as first impressions of my day, ideas and news of general interest. They give a sort of different focus to the personal impressions received during the hours that follow. When one's mind has been occupied with big ideas, one is prevented from exaggerating the importance of small worries and diffi-

culties."

Ruskin believed in the efficacy of having his bedroom window looking straight south-east, because, said he, "such an aspect gave command of the morning sky, inestimable for its aid in all healthy thought." A lovely idea, this, which, fortunately for him, he was able to put into practice. But, what of those who cannot so order their material conditions? What is to happen to us when our windows give on a high, blank wall of bricks, or upon rows and rows of interminable other windows of like shape and size, and the inspiration of the sunrise is so rarely ours?

Many years ago, when a girl was travelling in South Africa under difficulty and discomfort, her mother, in England, advised her to say over to herself on first awaking in the morning these three comforting considerations—"I am

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an Englishwoman. I am in good health. I have a clear conscience."

To those of us familiar with the noble and uplifting affirmations expounded in this journal, the aforegoing will appear somewhat crude and inadequate. Nevertheless, in so far as they are positive, they illustrate the elementary truth that the simplest constructive affirmations, made in the first waking moments of a new day, are of real value Rudimentary though they may be, these and similar positive affirmations will probably bear fruit later on in a

larger, loftier and more inclusive belief.

"We very often begin the day badly," says another, because we start in too great a hurry. It is wise to rise five or ten minutes earlier, and then things will develop more smoothly, and those extra minutes will afford you just that space in which to take stock, as it were, of the events and duties of the day to come. Get pencil and paper, or, rather, have pencil and paper ready, and draw up your programme for the next twelve hours. Otherwise, in the mass of detail, you will be apt, later on, to lose the sense of the value of things. During the first, quiet moments estimate their relative importance. Set them in their places. You may have to cut out some altogether, as being useless or unnecessary as compared with others."

This is Spartan counsel, and it has admirable points. It enables one to take hold of his day deliberately, so that it does not fall on the top of him like an avalanche. And it cannot fail to result in sure progress along the lines of self-control and calmness of mind. For the philosopher, the man of leisure, the woman with opportunity to cultivate the higher reaches of soul and intellect, this is advice that can be heartily advocated. But, do you see the busy mother of a family adopting it, or the father, intent only on preparing breakfast for a delicate wife and two or three school children before he himself rushes off to station or office, or the girl or boy in business—young, impatient, active, glowing with life and energy?

Far be it from us to despise, or even dismiss lightly as of no particular value, these and similar methods of meeting the new day—but, oh! something else, something more is surely needed. Something more instant than pencil and paper, and big-idea-ed articles! Something more soul-satisfying than a sunrise, more strengthening and uplifting than worldly wisdom, intellectual attain-

ments, or moral precepts.

And this Something is within our grasp! It may actually be ours! We wake—and lo! It is with us, within us!

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Each morning we hold in our hands the power to shape our day, our soul, our destiny! Do you ask how? By looking to heaven instead of looking to earth! By thinking constructively and positively instead of destructively and negatively! By affirming our oneness with Spirit! By letting our soul rise to heavenly heights of supreme and untranslateable contentment and peace, as a bird, on joyful wing, sings itself out of sight until there is nothing but a song! A song of praise to God!

"Praise, my soul, the King of Heaven!
To His feet thy tribute bring!
Ransomed! Healed! Restored! Forgiven!
Who, like thee, His praise should sing?
Praise Him! Praise Him!
Praise the Everlasting King!"

In that moment of waking, we can enter whatever Thought World we choose—happy or sad, joyful or melancholy, lofty or uninspired. If we hesitate, if we have no clear, undeviating principle of good to guide us, the chances are we are caught by some dreary backwash and lose our feet in the undertow of the current. How vitally imperative, then, that the Spirit-self in us assume control of our thoughts the moment we begin another day. The power of affirming is one that we should persistently use. on waking-" This day has been given me, and the power to glorify it shall be fulfilled in me." Repeat the words several times, earnestly, understandingly, so that they sink into the mind and heart and will. You will know when this has happened by a sense within of thrilling, additional mental and physical capacity. A sense of having grappled the truth to your very being. Think-"I am not this physical body and brain. I am the self within, and am the ruler and controller of these vehicles in which I live. I am That, and That is the Supreme Soul of all things-Patience, Love, Hope, Joy, Health, Faith, Contentment." Bearing these thoughts through the day makes for mental and spiritual poise, the body follows suit, and all one's work, all intercourse with others, all intercourse with one self will be on an increasingly higher plane of progress.

Should the mind upon awaking, fly to what perhaps is being withheld, change the thought, let it go, and in its place attend to what is being given. Rouse yourself to feel thankful to our Father for all the simple, precious things that are ours on waking. For home, for the refreshing sleep of the night, for the return of the beautiful light,

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for sunshine, for rain, for sight, for ability to think, for love of friends, for books. Be thrilled by the thought of beginning another day of service, of doing the work you

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love, of going out into the big, wonderful world.

It must not be forgotten that our waking thoughts depend to a larger extent, perhaps, than is realized, upon the thoughts with which we fall asleep the night before. In fact, our waking thoughts, "bright with His praise, had their inception hours previously, very much as the garden-lover, envisioning his garden for June, 1928, began laying his plans months ago in 1927, and Summer prepares for her glorious display in the tranquillity and apparent somnolence of Winter. So, to fall asleep, lulled by thoughts of peace and Love and Life brings us in quietness and strength to our morning awakening.

For many months, if a personal reminiscence be permitted, during a time of much and subtly terrible trouble, the four simple words "Thou art with me" were the starry beams that lighted up my own interior mind at the instant of waking. Each word would gather about it a sort of "milky way" of other lovely and comforting thoughts. "Thou art with me"—then I have everything I can possibly want. Health, love, companionship, pretection, faith, patience, contentment—everything. "Thou art with me." Now—this very moment. Not later on not to-morrow, not when life is over, but now! How rich I felt! How confident! How firm the foundation! The whole of the Bible seemed to be concentrated in those

four little words, "THOU art with me!"

To put the mind on the upward track at the moment of waking is crucial. For this purpose therefore it is good to have a few "bedside" books, which can be varied from time to time (as one's mind and spirit develop and change) on a small table or shelf nearby where they may be easily reached. May I suggest for this special collection—The Practice of the Presence of God, A Short and Easy Method of Prayer by Madame Guyon, Yet Another Day (Dr. Jowett), The Loveliness of Christ (Samuel Rutherford: published by Bagster), The World Beautiful by Lilian Whiting (commended to all who do not know it), Twelve Simple Talks on Science of Thought by H. T. Hamblin (which will repay many readings), The Way of Escape (H. T. Hamblin), the current issue of The Science of Thought Review, a hymn book and Bible.

ful we can acquire—of meditating for a few moments on some passage in one of these, before taking up the daily

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paper, however excellent this may be. This is to take care of our wonderful mind, and to guard and direct our thoughts with the highest wisdom.

Even little children can be encouraged in simple, practical and easy stages to grasp the idea of the pleasure and interest there is in making a good beginning to their day. As much care should be exercised in their case with regard to harmonious conditions of the previous night, as with older folk. Little ones should never, for instance, be allowed to go sobbing to sleep. Not much reflection is needed to understand how sorry a preparation this must be for another day. Children are so wonderfully impressionable and eager for new ideas and ways that it is pure joy to unfold to them merry and varied plans of selfmanagement. Thought Training for the Young, by Maria Edwards, contains many helpful suggestions. Glad beginnings are the rightful possession of all children. And there is no happier household than that wherein the inmates, bound together in the bundle of life, are also conscious of sharing in the influence of lofty and harmonious thoughts as each day dawns.

Prayer for the Sick.

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Come to us Lord, in this most Sacred hour.

Lay thy Strong Hands upon each suffering one,

Send forth Thy Light, on each Thy Life bestow.

Send forth Thy Power, that all Thy Love may know.

E.I.

"We must serve God in a holy freedom, we must do our business faithfully, without trouble or disquiet; recalling our mind to God mildly and with tranquillity, as often as We find it wandering from Him."-BROTHER LAWRENCE.

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Your Harvest.

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By OLIVE MERCER.

Author of

The Wings of Life; Life Transcendent; The New Vision

Many of us have, for years, been reading The Science of Thought Review each month, and have through its pages got a clearer realization of what Christianity is. We have learned also what a tremendous power we each have within us in the form of our thought-forces and know also what a wonderful help in our transformation is the Visualization of the Ideal.

But, after all this giving out of Truth month after month, and year after year, Mr. Hamblin must often wonder how many of us are really striving to live this true type of Christianity, must often wonder how many of us are really endeavouring to transform ourselves into the likeness of the Christ image. After all his patient sowing through the years, has Mr. Hamblin reaped the harvest he hoped for and prayed for? Have we become transformed through his work and influence?

It is as well for us sometimes to be somewhat introspective, to try to measure ourselves to-day against what we were a few years ago. It is as well to face ourselves squarely and give some thought to the question of whether we are assiduously weeding out the old thoughts and feelings of jealousy, pettiness, spite, covetousness, and putting on the new garment of goodwill, cheerfulness, understand-

ing, sympathy, love.

Are you different from the person you were ten years ago? Have you grown in brotherliness, in neighbourliness? Is your circle of love reaching out on all sides, beyond your own small band of intimates and relatives? If you are just where you were, in the same environment, with the same small circle of interest, with the same tiny field of service, where is your growth?

Is your heart more joyous and uplifted? Do you feel sure you are in the right place in life, working out your particular salvation through the special duties assigned to you? Do you realize your oneness with all so that love pours out of you on all mankind? Have you proved the power of your thought to change your environment and make people re-act towards you differently?

Let us face such questions honestly so that we shall

know where we are in the standards of life. If we have for years been earnestly working on our transformation, we ought by now to be gathering some fruit from all our past endeavours to be different, our past longings to reach a higher expression of life.

We cannot be sowing all the time without coming to the harvest. If we have practised for but one year this higher teaching of Psychology, there must be for us a harvest in

relation to our sowing.

If you are still reaping a harvest of bitterness, sorrow, trials, poverty, powerlessness, get still awhile and look into your own heart, examine your mind, analyze the actions

you are expressing, the words you are speaking.

We are our own harvest. The thoughts we continually think show forth upon our faces, the illumination we have shines out in our eyes, the oneness we feel with all is seen in our attitude to all around us, the love we breathe out can be measured by the circle we draw round us as a magnet draws.

Look to your harvest. It is yours for the gathering. You have sown the seeds, you may now gather the fruits. But if the fruits are not to your liking, if they taste bitter or unflavoured, start again with a hopeful heart and without resentment. To-day is the time for a new sowing so you need not wait for long months before you can start afresh.

But this time, if you want to garner a harvest that is going to fill you with joy "pressed down and brimming over" then learn to bless everyone in your life and desire that they should get the harvest you want for yourself. You do not want the Spirit to give you a harvest that excludes others.

Because you include all others in your Desire for Good, a wonderful harvest will be yours. For you are "on the side of the angels" and consciously working every day to make Christ's prayer "Thy Kingdom come" a living reality.

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"Christian life may be nothing more than the acceptance of certain ideas and principles and the observance of certain forms and rites. Christ-Life is a vital and Divine experience through the union of the soul with the living Christ Himself. Christian life may be an honest attempt to imitate Christ and follow His teachings and commandments, but Christ-Life is the incarnation of Jesus Himself in your own life."—A. B. Simpson.

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JACOB BEILHART (Spirit and Fruit,* December 1899, Vol. I., No. 11)

OPULENCE is your divine right, and this is why you crave But suppose you were given all things while self is the controlling power in your life, what would be the results? Self desires opulence on his own plane only He seeks only the perishable things, and places his trust in them. True opulence means an abundance of Wisdom Love, Faith, Patience, Longsuffering, Meekness, Peace, and submission to the Will or Law of Universal Spirit. And when you have these things in Life or abundance, you will care little for a bank account, a larger house than you can use, or any material aggrandisement

That you will have a plenty of these material things. is certain; but you will try to get them no more than the sun and rain try to make a rainbow. The rain falls, the sun shines, and the rainbow is the natural result.

You will never think of using will-power to draw to you the material blessings. You will not need to do so; they are the result of a Life of spiritual riches.

You will not desire more than you need for the day. If you do, you show you do not possess the true opulence

of Spirit.

Yes, I testify to you that this is a truth: Seek first the Kingdom of Spirit and its riches, and all material needs will be added. You will not need to seek them.

All you get by mental force, you will have to retain by mental force; and in spite of all you can do, it will get away from you, for it is not yours, or you would not need

to get it by force.

Self is a usurper, and all he gets, he gets by either physical or mental force. He has possession of mighty powers-powers, which if used by the true Spirit, are unlimited, and are really the operating and sustaining powers of the universe. They are the sustaining powers of all law, and if rightly used, result only in harmony.

But self will not use these powers according to the Law of Universal Life, and therefore great discord results from

To each individual is given a complete right to operate these powers. If he allows Spirit within the right to come

* Taken from Spirit Fruit and Voice by Jacob Beilhart. Volume Price 4/6 post free. The Science of Thought Press, Chichester. forth in him and take Its place on the throne within him, ere he begins to use them, he is wise. But if self be allowed to retain the place of Spirit, and use these powers as his desires lead him, then an almighty power has been allowed to become the possession of one who will surely ruin and finally wreck, when he can go no farther. The only reason there is any limit to the power of those who choose self as king and follow his desires, is because of the ignorance of self as to how to use the powers which he has been chosen to preside over.

Self, by assuming the attitude of Spirit, sets in motion the power of Spirit; but since self does not act in harmony with Universal Law, this power is set against the power of Life according to Law, and confusion follows. Self in one plays against self in another, and they become thieves

and robbers, and take from each other.

Therefore I say, as surely as a highway robber must retain, by force, what he takes, and also must evade the law of justice which seeks him, so surely self has the task before it of retaining by force all it acquires, and evade the Law of Justice besides. This it may do for a time and seem to be prosperous. Some robbers who go about their business systematically are very prosperous; but they are overcome sooner or later.

So I say, if you are wise, you will see to it, that self, which would disobey the Universal Law, be entirely dethroned in your being, and the true Spirit enthroned, ere you accept the almighty power within you. However, you

have your choice as to who rules over you.

If you cannot endure the crucifixion of self; if you cannot wait until your time is fully come; if you will have your portion divided from Universal Life, and have it now: then promise this minute to obey and serve self as your king, and you will have quite a career. Many are choosing this course and recommend it to others.

Spirit Universal allows each one to choose, and demands that each one reaps what he sows. You are free to choose,

and forced to reap.

Be wise, dear readers.

Here is part of a letter from a modern Jacob Beilhart who wishes to remain anonymous. He refuses all possessions: he lives as a spiritual leader, entirely dependent upon the Spirit, from day to day. He is not the only one. There are one or two others whom we know, who also have proved that those who trust God completely are always provided. They have each, however, served

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lume ester. an apprenticeship, in which they have learnt through series of experiences that God never lets you down, and through which their faith has grown so that they can depend upon God with even greater certainty than upon the rising of the sun each morning. Here is the letter or rather, extracts from it.

April 16/28.

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DEAR MR. HAMBLIN,

. . Many of your students come here and I am ven happy to have them. They love your work and you too You asked me some time ago to tell you of my experience in the work here in regard to Divine provision. I have said nothing about it because there is really nothing to say as you so well know. If we worry about things we get nothing. If we follow the simple teaching of the beloved Master "Seek ye first the Kingdom of God" with the sure knowledge that our Father God loves to give it to us, then we have all things. We can do anything and go anywhere and there will be ample provision for any thing we undertake. That is what I do here. I take no notice of the seeming, but seek for the spirit of things. The result is astonishing, but oh how one loves the cause of it all, God! How one loves the life, so simple, so beautiful and satisfying. It is natural that we should have everything that the heart could desire yet above all else the heart desires spiritual gifts. Half the time I speak from the platform I have not a cent. of my own and I enjoy it. To give and give and give, that is life. To be a labourer in the vineyard and humbly serve is the greatest privilege and the noblest life. I can't tell you how won derful the people here have been to me, their generosity has astonished me and shamed me. On Easter Sunday they had a surprise for me and simply loaded me with love offerings. I had just made up my mind to put my whole soul into the work here and build for this Kingdom which I know is so utterly real and simple, and this came like an answer from God in all, to bless me.

My experience has confirmed the inner prompting that was in me and has plainly shown me that the truly spiritual life is the only practical life. To lose oneself utterly in

love of the Divine is to be very very human.

Wishing you every posible good and thanking God with all my heart for the work you are doing, I pray that you may be filled with strength and courage to face ever onwards.

Your friend.

Healing—A Puzzling Case Set Free.

By JEAN SILVERLOCK.

This most interesting case is that of a young girl of 14, whose parents had been obliged to keep her home from school, in the middle of a "term," because of a difficulty in hearing and breathing which made it impossible for her to attend the "classes" and also caused her considerable suffering and discomfort. The doctor, however, after a careful examination could discover no adequate cause to account for the "conditions," there being nothing seriously wrong with either the ears or the throat of the young girl—whom

I shall call Mary Stevens.

The trouble nevertheless continued, and very naturally her depression increased. Her mother wrote and begged me to do all in my power to help her daughter, by daily treatment and prayer, and I of course consented. It certainly was rather a mysterious case—Mary's general health apart from these symptoms being quite satisfactory. Also she was in nature and temperament a bright, intelligent, happy girl. I took the matter into the Silence, hoping to get light upon the situation from the Spirit that never fails to respond to every human appeal. For some little time it seemed to me as if no answer were to be given me, but gradually I became "impressed" with the conviction silently conveyed to me that the whole cause of Mary Stevens' sick condition was simply fear—but fear of what? I asked. To this question however I received no reply. It was left to me to discover the reason myself.

I determined to question the mother, and did so the following day-but she was quite as much at a loss to understand what her daughter could be in such fear of as Whatever the to cause this physical disorder and distress. secret of it was, I felt it must be searched for in her school life, or outside her home, where peace and happiness reigned. Mrs. Stevens promised to pay a visit to the school in order to try to find out what it was that might have impressed Mary with so great a feeling of fear. A few days later, the mother came to see me, of her own accord, to tell me that she had been to the school and in the course of conversation with the head mistress had tried to discover whether her daughter perhaps had had any disagreement with one of her school fellows, or had given any of her teachers reason to administer rather a severe reprimand.

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Nothing of the sort! It was evident that Mary was, and had always been, a great favourite with her school fellow and had never failed to win the approval of her teacher. They had, of course, noticed latterly that she appeared to have lost somewhat of her habitual brightness and seemed rather depressed and listless. This, however, often happened with growing girls, the head mistress remarked, as she had thought nothing more of it.

A fortnight passed, and although there was a slight im provement in the girl's physical condition, the throat was a little less ulcerated and her breathing easier—yet her deafness seemed to be increasing, and in herself she was suffering still. Again I took the matter into the Silenes and waited patiently for some fresh light upon it. time I became aware of a strong impression urging me to go and see Mary Stevens alone and have a little friendly talk with her, so I went. As I have already stated, she was a very nice, sensible girl, not at all inclined to indulate in self-pity, or anxious to talk about her ailments. I could not help noticing all the time, that light as her tone was, she had something on her mind, which held her in bondage to fear—a secret fear. What the nature of it could be I was utterly at a loss to imagine, and yet I realized how essential it was that the secret of this fear should be discovered.

We sat silently for a little while, which to me seemed very long—a blank interval of wondering suspense and sadness—then, all at once, Mary stopped staring at the carpet, and sinking back in her chair, covered her face with her

hands and burst into tears.

"You will think me awfully silly," she uttered between her sobs-and very deep sobs they were too-"but even you will never understand what I've gone through these last few weeks. I wanted ever so to tell you all about it, but I was afraid you would despise me and think me a weak fool-but I can't keep it to myself any longer It's just this-There is a teacher at our school who simply hates me, and while giving our class a lesson she glares at me in such a way that I can't answer when she puts ! question to me-I feel petrified-and either I can't open my lips or else I say something so utterly stupid—a random answer—that she gives me a stony glance which just withers me and with a hopeless sort of shrug passes on to the girl next me as if she thought it hopeless to expect any sense from me . . . and I am ignored during the rest of the time! Oh! I can't bear it . . . I shall never have the courage to go back to school—and I did so want

to work up for my 'exam.' I felt all the girls were laughing at me, and I wished the earth would open and swallow me up. . . . I've never felt like this before I almost wish I was dead—I am so miserable!"

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"But my dear girl," I protested gently, "don't you think it possible you have allowed yourself to imagine that this teacher glared at you? Perhaps she has a rather peculiar expression—we all of us have some sort of personal peculiarity. I feel sure you are mistaken." on talking as persuasively as I could for a few moments, using every argument I could think of in trying to convince her that it was all a misunderstanding on her part but as I looked at her downcast face and saw the way she shook her head, I felt the uselessness of further speech-I realized that the only thing to do now was to sit quite still with this sorrowful child-for she was little more than a child—and let the Spirit work unhindered by our ignorant human interference.

So I sat with my arm round her in such a way that her head rested against my shoulder and held one of her hands in mine. Closing my eyes, I lost count of time and place, and just whispering to the Spirit, the Christ-Spirit within us both: "Lord I am perplexed. Undertake for me"-I sank deeper and deeper into the Silence. There and then I realized, as never before, what it means to: "Wait upon God, wait patiently for Him. also in Him, and He will bring it to pass" All I know is that a wonderful peace seemed to envelop us and enfold us, shutting us in together as if with wings. How long this lasted I cannot tell. Possibly only a very short time-but, suddenly, the door of the room in which we sat opened and the girl's mother, Mrs. Stevens, entered accompanied by another woman, who advanced smiling in the friendliest way and approached Mary holding out both hands. recognized in her the teacher who had inspired her with such feelings of terror-looked greatly startled, and grew very pale, as she rose, and seemed anxious to make her escape. This, however, the teacher prevented by taking the frightened girl in her arms and giving her a hearty kiss. The mother meanwhile very wisely had withdrawn, and I was about to follow her example, but an arresting glance from the teacher showed me plainly she wished me to

"Now then, Mary," she said, turning to the still trembling girl with infinite kindness in her voice, but just sufficient firmness of tone to convince the latter of her strong sincerity, "what's all this nonsense about? Your mother seems to think something must have happened upset and distress you greatly at school—and one of pupils tells me she is sure that you are frightened of me why, goodness only knows! Perhaps you can explain. any rate I've come round to tell you that I expect you get well as quickly as possible, and return to us. I miss you very much and I look to you to do great cred to my teaching and to be one of our show scholars—do vo understand?—so dry those very foolish tears and let have no more nonsense—but try to get over the idea the because, maybe, I have a way of looking very serious and perhaps of speaking rather sharply I am an ogress. reality I am rather a nervous person myself and quite ham less!!" . . . Mary, of course being fully convinced he this time of the utter unreasonableness of her fears, smiles happily through her tears and promised never to be s foolish again. And thus it was the Spirit worked for as we sat waiting in the Silence.

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It is not to be taken for granted that the effects of this delusion-what some would perhaps term a form of hysteria -which had held this young girl's mind in so firm a grip that it seemed almost hopeless to dislodge, disappeared immediately in a sudden and miraculous manner, but the certainly did disappear in a very short time as a natural and inevitable consequence of her change of thought. truth about the matter having displaced the erroneous notion she had entertained (or shall we call it a precon ceived prejudice?) causing her to imagine and cherish grievance where no such grievance existed. Directly, how ever, she was convinced that it was all a mistake on her part, the distress of mind she had endured while it lasted finding expression in disorder of the physical conditions disappeared. Mrs. Stevens had the joy of beholding her daughter perfectly healed, or rather "made whole," and the girl herself regained her natural bright and happy look

Now, of course it might, with apparent reason, be argued that what cured the young girl was the opportune arrival on the scene of the misjudged school mistress whose unmistakable sincerity and smile of hearty good will promptly cleared the atmosphere and saved the situation. That, no doubt, was what happened, but was it merely chance that brought the schoolmistress to the spot just at the right moment? Surely not! I, at any rate, believe it to have been the response of the All-Wise Spirit to my appeal in the Silence—another proof of the efficacy and power of the prayer of faith—the faith that not only believes, but trusts and "waits on" God

Parables of the Rose.

By H. B. TURNER.

XIV.—Rose Fragrance.

A LOVER of roses was once sent to live in a tiny hamlet on a sea-board of indescribable loveliness. Most of the cottages in the hamlet were thatched and had a beauty of their own. But every cottage had its adjacent building known as "the pigs' house," for in that region the pig is all-important, being a mainstay of the cottager, though more than one housekeeper has been known to lament "it takes a deal to keap th' pig and th' childer." To the rosarian, however, the animal's abode was a desecration of an otherwise perfect scene. Yet not for worlds would he have dared to utter such a thought in a sphere where the pig was incomparably more sacred than the landscape. Nor was he even permitted speech when the soft, south wind lost its sweetness, and became the unkindest wind of all. His only course was to temper the breeze with rose-fragrance. At the earliest opportunity he planted a number of bushes of the exceedingly sweet Gerbe Rose, and filled his beds with highly perfumed General McArthurs, Hugh Dicksons, Ophelias and others. Andhe had his reward.

There is a real sense in which that tiny hamlet is an epitome of the whole world. We sometimes sing:

"My God I thank Thee who hast made The earth so bright,

So full of splendour and of joy,

Beauty and light;

So many glorious things are here Noble and right."

But there are other things in the world very far from noble and right, and the influence of these things has to be tempered. There are villages, streets, factories, offices where there is much need for fragrant lives, for soul-full people who will waft abroad influences that will purify and sweeten the atmosphere. Such influences form one of the most potent as well as one of the most indispensable factors in human life. Sometimes men are tempted to overlook this, because they seem prone to give the chief places to those things that make noise and bluster. Yet the silent forces are often the most powerful and valuable. Think for instance of the sun's power, or of the value of

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the sun's rays. With noiseless yet ceaseless energy the sun converts the green of innumerable fields into harvests of gold. With quiet yet continuous power it lifts millions of tons of water from lake and ocean. As yet the science of healing by its rays is only in its infancy, but all men through all time have experienced the blessings of light and heat. So it is with the soul's influence. Think of the millions of mankind, and then remember that from every act each one does, from every word each one speaks, from every thought each one thinks, forces are speeding forth to make the world richer and more healthy, or poorer and less healthy.

Some men mourn because they feel that they can do so little in life. They have no talent for public speaking, They cannot write for the press. But is it not a greater thing to be able so to live that each act is a paragraph of truth in itself? There are old people who say their day of service is over. Their physical forces are spent. But is physical activity everything that a man filled with divine life has to offer? What then of thought and prayer? Are not these mighty machines of achievement? When a saint is able to say with Tennyson that he is standing on the height of his life, and can hear no yelp of the beast; or when an old crusader is able to say with Paul "I live yet not I, but Christ liveth in me," has he no gift yet to give to his fellows? Rather it is just then that his gift is pure gold, pure gold that has been tried in many a furnace. From such a tried spirit, joyous with victory, rich with experience, radiant with hope, the sweetest of thoughts and the most trustful prayers should exhale. At no time does man so stand upon the world as upon a footstool; and at no time should he be so able to reach out his hand amongst the things of heaven and pass them down to lesser men below.

When Jotham told his famous fable of the trees, who once wished to elect a king who would reign over them and do many mighty works, he made the Olive and the Fig to ask—"shall I leave my fatness . . . shall I leave my sweetness . . . to come to reign over you?" These trees felt no call to ambitious, public services, yet they were very conscious of rich, sweet, joyous ministrations that they might render, without which the world were poor indeed. In all probability the unobtrusive services of souls filled with the grace of the Lord Jesus are the greatest in the sight of heaven. When Jesus washed the disciples' feet, He did a far, far greater service for mankind than all the victories of all the Alexanders and

Napoleons that the world has ever honoured or suffered.

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Sometimes the odour of good lives is rather faint, and may not pervade more than a very small area, but if it just keeps a single home sweet, who shall measure its power through the years? The influence of retiring, modest lives spreads in ever widening circles generation after generation, like the circles seen in a still lake after a stone has been flung into its depths. Especially is this so in the home. How each kind deed lives again in the lives of children and children's children. Just as the air we breathe is the sweeter for every flower which blooms, so home life, village life, even city life, is made increasingly blessed, its joys become deeper, its atmosphere more healthy with every gracious unselfish thought and deed. No father or mother can tell how all the

"Little, nameless, unremembered acts Of kindness and of love"

are all being silently stored away in the characters of the children, who watch and hear and feel so acutely, even when apparently inattentive. One used to be told that no man can do two things at once, but it is certain the children do in their own mysterious way, the mischievous boy hearing his teacher's lesson, the pre-occupied girl watching her mother's life. That may explain how it is that a father's uprightness, or his friendship with his boys is never wholly lost. A mother's love can never die. While she lives it is the last word in fragrance, indescribably sweet and powerful. And long after her body has been laid to rest, that love survives in the memory and heart of a man, hallowing his thoughts and bracing his manhood.

Yet is it not a strange, freakish thing that sometimes one finds a man who is immersed in public services and seriously believes himself to be a benefactor of mankind, who has no time for his children, and may even be harsh, unfriendly, exacting and irritable in his home? Sometimes one finds a man whose interest in his home is all concentrated upon its external comforts, to the neglect of more spiritual things. He traces out flower-beds in the garden. He hangs pictures of landscape and ocean on the walls. Then in other affairs he so acts that one is left to imagine that he has forgotten that the charm and loveliness of the home should centre in his own soul. Such a man may drag down his children by the very embrace with which they cling to him. He has not realized that he is powerless to hinder those who love him from becoming like him.

Jesus said to His followers "Ye are the light of the

world . . Ye are the salt of the earth." He might also have added "Ye are the fragrance of your towns villages and homes." His desire for them was not that they should be ambitious benefactors, but that they should be ambition-free lovers of men. He wanted them to go about doing a lot of good without being conscious of it-doing good through the quiet compulsion of the divine nature He would plant in them, their lives ever carrying the odour of a sweet smell very acceptable unto heaven, and a purifying influence upon earth.

June.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1 Cor. ii., 9.

Glorious June with all thy verdure, warmth and brightness, Full with the song of birds, and gay with flowers, thou art eclipsed!

Happy and full of hope, bright with sunshine and lavish

with thy shade,

Scattering gladness and promise on every hand, making the whole earth one Paradise, and where love is, a spot so fair that man can only gaze and wonder and praise the great Creator for a month so blessed!

Yet thou art but a shadow of the glorious time to come,—With all thy beauties past conception, yet—"eye hath not seen"—

And though thou art so full of song and music, yet—"ear hath not heard"—

And full of joy and hope, with promise of such fruit and harvest, making all men glad, yet—"it hath not entered into the heart of man what God hath prepared"—

Then let us praise our God; and teach us thou lovely month of June how much we owe to Him, how fair must be that Paradise to which thou art in comparison but chill and dead.

Then as thou fillest all the earth with song and love, Oh may we so be filled with love to God,

That we may share those everlasting joys, not promised just to some.

But free to everyone whose heart is full of love—"for them that love Him."

J. W. Moss.

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The Woman's Page.

THE PEARL IN POVERTY

By MINNA BLUEBIRD.

"AND the heaven that is over thy head shall be brass." So runs a decree in the Old Testament, and it is surrounded by other imprecations still more spine-chilling.

As we all know, there are times in our lives when we do seem to be hedged and caged in on every side with limitations as unyielding as brass. And not being canaries -bred for captivity-we fight, and pine, and beat our wings, for the freedom which seems so unattainable.

At such times we seem to be utterly alone. Some degree of help may (or may not) come to us from others, but strangely enough, the ones to whom we are bound by ties of closest relationship are sometimes the ones who are mentally and spiritually poles apart from us in our hour of need. Sunshine is merely a glare. Laughter a mockery. Prayer-promises, pious empty platitudes. though battalions of books are written on "Answers to Prayer," we all have to learn—sooner or later—the family relationship which exists between Prayers and Answers, and Causes and Effects.

Of course, eventually we find that there IS a door-a "Way of Escape," although we may have been beating and banging (and praying!) above, below, and beside the

door, and missing it every time.

Whatever comes afterwards, people who live through this experience are never quite the same again. character-lines have been deepened on their faces. mouths have acquired a little firmer look, and may be, in the "Hair Force" gray uniforms can be seen as well as khaki ones! When the irrepressible joy of life comes creeping back, as it does, they may, if they are fortunate, be child-like once more, but never child-ish. But perhaps best of all the results of this experience is that never again can any man, woman, or child in trouble, be to us a "stranger." For a deep, underlying sense of sympathetic kinship is engendered. Fellow-travellers on the Path of Attainment instinctively seek us, and thank God, at times, we are able to offer them a helping hand, a hand which owes its warmth and strength to the heaven-of-brass experience.

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From letters which are reaching me now, in response who to my previous articles on "These things," and "Growing the Pains" (and also from experience) it is clear that of all suf the "brass-bondages" poverty is the hardest to bear spil Possibly for the reason mentioned before—that we are not tha bred for captivity, and poverty seems to make us mean his hai loathe haggling for cheapness, and all the thousand-and un one cheese-parings, and scrimpings, and contrivings fill us vic with a nausea which only those who have felt can under pos ref

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stand. On the surface it seems that there is no alternative that we must simply go through the poverty experience with set lips, clenched fists, and head down, à la the proverbial "bull at a gate." But-" Errors, like straws. upon the surface flow; he who would search for pearls must

dive below!"

Even, as in days gone by, it was said-" Can any good thing come out of Nazareth?" We are tempted to say-

"Can any good thing come out of poverty?"

and petty, and despicable against our wills.

Yes, below the surface, even in our hated poverty there is a "pearl"! Diving is a dark, uncanny business, but it is "up to us" to find that amazing gem, for like all pearls of wisdom, it is "of great price." There are many ways of finding it, but the following is just one simple suggestion, and that is, that we look upon it as a temporary environmental fast.

Suppose we think of two people-one, Mr. Growing Wiser, fasts from choice, in order to improve his state of health. He is not in the least concerned if his weight goes down a little, because his mind is occupied in looking forward to the new radiant health that is coming.

Another man—Mr. Know-no-Better, goes short of occasional meals, through lack of funds, and with every

shortage he meets Starvation as a foe!

In the same way, two people may be faced with lack of money. On Mr. Know-no-Better's attitude of mind, we need not enlarge. Mr. Growing-Wiser will do a bit of honest thinking, and admit that at some time in the past he must have attracted to himself (unconsciously and in ignorance) the circumstances in which he is now living. This admission entirely frees him from the subconscious idea that he is poor because it is "God's will" for him to be poor. It clears his mental air, and makes him alert and receptive to the next heartening idea—that it is not the "Will of God" for him to remain poor indefinitely. Also, he sees that just as a sufficient supply of clean.

ponse wholesome food is necessary for bodily health (apart from the exceptional curative period of fasting), so also is a sufficient supply of money necessary for mental spiritual growth, joy, and honourable service. that just as a temporary abstinence from food will cleanse his organs and eliminate causes of disturbance and disharmony—providing he fasts with the consent of his own understanding mind, and does not starve as an unwilling victim—so will a temporary abstinence from material possessions cleanse and heal him spiritually, providing he refuses to fret and worry, but accepts his poverty as a temporary environmental fast.

In that attitude of mind lies the Poverty Pearl, and having dived for it, we are free to consider how we can hasten the coming of the Good, to which we are entitled,

when we have proved ourselves fit to receive it.

"This Thing of Giving."

2000

By George F. Burba.

I po not understand it, any more than you do, but there is something about "this thing of giving" that blesses us.

No man has ever impoverished himself by giving. It cannot be done. Those who give most, have most left. No man has ever died poor because of that which he gave away. No one has ever gone hungry after giving away his bread; some way, somewhere, bread has been provided

I believe that everyone who gives a penny will get it back a hundredfold. I believe that everyone that dries a tear will be spared the shedding of a thousand tears. I believe that every sacrifice we make will so enrich us in the future that our regret will be we did not sacrifice the

This thing of giving! A glorious privilege it is! How meaningless now is money that is hoarded. How hateful to himself and to his fellows is he who does not answer to the call for aid. Give—and in the giving live the life a human being is entitled to enjoy. Give—and let no thought of sorrow abide with you, because you did not give. Give and somewhere, from out the clouds, or from the sacred depths of human hearts, a melody divine will reach your ears, and gladden all your days upon the earth.—From The Truth, Jefferson Street, Spokane, Washington, U.S.A.

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The Life of Spiritual Attainment it is And

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THE journey from the beginning of regeneration to the final stage is filled with incident and experience. series of incidents and experiences is termed "The Battle of the Soul." Some people wonder why the old nature gives them so much trouble. They want to be pure, vet the most awful suggestions come to them. They desire to be gentle, kind and gracious, yet they are often irritable unkind and ungracious. They long to live harmoniously yet they live in a sea of unrest and discord. The reason is that we have to be changed, until we become entirely new creatures. This is accomplished by a conflict between the lower nature, which is of the earth, earthy, selfish and animal or "natural," and the higher nature, which is heavenly and born from above. Through this conflict the old nature is destroyed, the natural self dies a natural death, and Christ reigns in us by His Spirit, so that our body becomes His temple. Thus while we do not lose our identity or individuality, we yet become entirely new creatures.

Of course anyone who at one time was interested only in worldly or fleshly things, and who now is interested in them no more, but only in the things of the Spirit, is a new creature. A change has taken place in him that, in one sense, is beyond his control.* What follows is but 3 continuation of the same process of change. But whereas the initial change is largely outside our control, for we may be changed almost before we are aware of a change taking place, yet our further progress demands our whole hearted co-operation with God, otherwise we fail to make any progress at all. First, we are a new creature, in embryo; later, we become a new creature, in full growth and experience. First, we are what St. Paul termed "babes in Christ"; but afterwards we grow until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ . . and that we put on the new man, which after God is created in righteousness and true holiness." But this putting on of the new man is a continual process. It is a growth, similar to the growth of a plant:

^{*} But there must be a consent or "giving in" on our part.
—H. T. H.

LIFE OF SPIRITUAL ATTAINMENT

ent it is an unfoldment, similar to the unfolding of a flower. And just as a plant, or a flower, is dependent upon the air, the sun, the rain, the dew, for its growth and unfoldment, so also are we dependent upon the Spirit and upon gracious Heavenly influences.

Now, the old nature must war against the new, or higher nature, in order that it may become destroyed or trans-The lower must be changed into the higher. The animal must be sublimated into the spiritual. While it is true that the lower fights against the higher, and while it is equally true that we must overcome the lower, yet to fight the lower nature ourselves is not the best way. What we must do is to allow the lower nature to fight against the Christ in us, Who is the hope of our glory, as St. Paul expressed it. All our failures to overcome old habits, and evil thoughts, and fleshly lusts, and selfishness, and other failings, may be put down to this one thing-we have fought against them ourselves, instead of allowing the "Christ in us" to fight them, defeat them, and then to sublimate their power, so that it can be used for higher and loftier purposes.

The days of our weakness and defeat are those in which we forget the Christ and try a tilt against the enemy on our own account. Again and again it is proved to us that we cannot overcome of ourselves, but that Christ, the

Lord within, can do so every time.

Correspondence.

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May 5th, 1928.

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DEAR MR. HAMBLIN,

The enclosed is just a little thank-offering for help received from last month's magazine and from the new one: please put to which fund you think best. I wish I could do more to help in your most useful work. The several friends to whom I have been privileged to introduce your books, by first lending mine, as also the one who first lent me The Power of Thought, all try with me to demonstrate the help received as well as to enjoy the new aspect of life.

Thanking and praying for a great extension of the in-

fluence of your teaching.

I am, yours faithfully,

rt. T. H.

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SCIENCE OF THOUGHT REVIEW.

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My DEAR GOOD FRIEND AND HELPER,

Excuse me—I pray you for my delay in sending back this little book on our spiritual brother Jacob. All you too, knowing what hard work is—will understand that there are moments when one feels absolutely inundated with it—and grudge even the time to keep our motor-power

going with a Meal?

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Your "family" is large, Dear Friend-but at a distance -my poor family numbers nearly 8,000 now-and the dear things literally cling to my skirts like children, actually calling me "Mamma"-which is here, a cross between the Arab word for mother, "ooma," and the few white women called "Madame." Sometimes the educated arabs onlycall me "TEBIBA" that is "Doctor" (lady Dr.) but in their houses—or tents with them—I am "Mamma" to EVERYONE here. I'll confess, en passant, a touching thing that's just happened to me. A woman friend wrote to me to say as she was travelling to Egypt she would like to see ____ and stay a while with me. Delighted beyond words-but open-mouthed with sheer embarrass ment—as to where I could put her—and what I could do for her comfort, I prayed for a "Brain-Wave"! . So I set about making a little "Nest" for her. I made a "Bed" of leaves-and in order to avoid our usual scorpionsmounted it on boxes—then I made bed clothes of dozens of sheets of old Newspapers which I sewed between sack ing. Then I made a handsome "toilette table and set" out of a big soap box-the basin, a biscuit tin-the jug, & stone jar—the bucket, a petrol can which I strung wires across for a handle—I had made 2 chairs before, out of bits of boxes-but oh I needed a writing table for her Well I started to make what you might call a fine handsome workmanlike table. I got a few odd planks for the top of it, but had terrible trouble to invent its 4 legs-all my leavings of boxes were too short—so I sweated over it as I added a bit here, chopped off a bit there, measured and nailed and took it asunder again, as one leg was too short. Well, the perspiration rolled off me as I regarded it when finished; but I tasted the most glorious satisfaction at its nice(?) appearance. The day after that, I rushed out to get in a stock of something for her to eat—and a bit of coal to light a fire—returning with 2 stones weight of coal, and 1 stone of potatoes, and a bit of goat flesh-I met a family carrying a sick boy to my "Dug-out." I ran

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eight sh—I I ran along with them, rushed in home in order to get my medicine bag and box to treat the boy, and in my excitement down I plumped my sack of coal and box of potatoes on my gorgeous new table, and "crack," down fell my table in morsels! Oh, don't talk of grief! Despair itself is not the word for what I felt—but I roused myself from my stupor for my poor sick boy—it was a terrible burn case—the boy had had an epileptic fit when alone by the side of the fire—and the whole side was burned down to the heel. It took me a long time to treat him and bandage him up comfortably, and make him a drop of coffee after, he was so overcome with exhaustion poor chap. As usual, they went their way showering blessings on me, while I pulled myself together to re-make my table. I actually DID accomplish it, and it looked fine when finished, but oh, when I placed my hand "gingerly" for a weight on the top of it, the poor thing shook like a jelly! I wept! I had done my best-but, I'm not a man, and my hands are not strong enough to do a man's work, and so-it was useless except as an "ornament." I was helpless. following Sunday I heard that there was to be the usual public auction, in a place some distance away-so putting my purse in my pocket-hoping to buy a great big box with which I really could make 4 legs for my sick table—I went to the market-place. Fortunately the auction hadn't begun—so I had time to have a look round—Bicycles— Boxes—Buckets—Beds—Market Carts—all sorts of garbage was to be sold; but as in a lovely dream—what did I spy? but a lovely tent table made in little slats—and folding up in a small space. Surely this, said I, is like a thing an Irish leprechaun fairy would do, for a bit of fun-in order to deceive me-and say "April Fool" to me. Though I could hardly believe it, it was a table right enough, for I went and felt it, and for sale! What visions I had about its destination! So after examining the things I took up my place beside the table—and waited happily while praying there-crowds of stragglers came along before the auction began-I didn't know the Auctioneer-or his Secretary from Adam. but practically everyone who came along knew me, each one greeted me as an old friend and some asked my advice about the article which they "had their eye on " to buy. I never told anyone about the table (they were too occupied). The Market Carts and things were sold first—ploughs and spades caused great excitement. At last the two strange men, the Auctioneer and his writercashier, came near me and the table. When they put it up for auction there were quite a number who bid for it.

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I timidly holding up my finger each time the Auctioner was saying "Now for the last time 12 Francs." My finger meant that I'd give another Franc for it—and so it went on to 17 Francs. I put up my hand for the last time instantly it was knocked down to ME! So as they demand instant payment in these public place sales, I gently pushed my way through the crowd to the Auctioneer, and I ten. dered the Secretary beside him my note for 20 Francs. He said, "No Madame - I refuse to take it!" (I'm so used to hard knocks that I've schooled myself into accept. ing the "seemingly" worst of them with a gentle smileknowing God is testing me), so I said: - "I'm awfully sorry sir," and turned to go home. I turned again towards him, and said:-" But why do you refuse to accept my money when you accept that of others?" The two men smiled and bowed to me, one of them saying: "Madame, the table will be in your home before you—we are sending it but we refuse to accept your money—because you give yourself and your skill to everybody for nothing. Please allow us to offer this our small appreciation; it's the only chance we have!" As this was sprung on me so suddenlythe very antithesis of what I had been thinking about myself and their refusal-and as they bawled out this eulogy-and there were hand-clappings of approval from the crowd-I'm sorry to say that the tears started to my eyes, I don't know why (being only a fool of a woman)but as dignified and calm as I could be, I said: "I very gratefully thank you for your mistaken appreciation—but I will not take your table for nothing," and again the money was refused (with I'm sorry to say further praise), finishing up with—"We insist on this privilege—and the table will be home before you." I was positively drowned in embarrassment—as I turned to go, and in thanking them, my cheeks burned with the astounding publicity of it all-I felt like some poor murderer who lay hidden for a long time—but was found out at last. All I wanted was for the ground to open and hide me there and then-but mind you I walked home rightly humiliated at the false impression I gave to these strangers, that they should consider me any different from any other ordinary white woman! Ah it's a pity that they don't know about the little army of Quakers—and ——s in England and elsewhere, who are quietly ploughing God's field and setting everlasting flowers therein unknown to anyone, but God! I never for a second thought of boring you with this little "happening." You know, yourself—I don't like to talk about myself—our "families" are too interesting and wonderful, but when I

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our en I was excusing my delay of writing to you-somehow the "thing" wrote itself. What I meant to say is that everyone is expecting something of the "World-Catastrophe" to happen soon—so, as this is the psychological moment, may I suggest you inspire your students with the FAITHthought once and for ever-not only as a cure of the menace of these prophecies, but as an hourly balm and protection. Let them build a Faith-Fortress by a minute's pause every hour for constructive thought affirmations. Faith is not a way of avoiding dangers, but the creative force to cope with everything. It is according to the degree of divine awareness that one rises above the fear idea. After awhile-one sees things with faith-illumined eyes, and so are IMMUNE from all illusions. Faith is the Potent Power—for according to your faith, is your protec-You know what the Persian says, "He whose eves discern God in the world is safe from destruction." If you insist on the hourly practice of one or two minutes' calm thought on faith it will soon become the normal condition of your students and all your public-for He will keep them in perfect peace whose minds are stayed on Him. For faith-quickeners here are some short "meaty" thoughts -"God is our refuge and strength, a very present help in trouble" (Ps. 46: 1). "Though an host should encamp against me, my heart shall not fear. . . . For in the time of trouble HE shall hide me in His pavilion." "Let not your heart be troubled." "Lo I am with you always." "Come unto me . . . and I will give you rest." "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live." "Hitherto hath the Lord helped us." "In THEE do I put my trust."

Now I want to tell you how delighted I was with your marvellously fine April Science of Thought Review—amongst the best bits in it was that brilliant (and for such as I) comforting article on the "Blessings of Sleeplessness." I do not sleep very well—though I work like any slave—but I'm not miserable about it—I just start and make bag-clothes—or read. Now I have a world of new joy before me in practising the happy suggestions given (I wish you'd please thank the writer for me). Are you finally cured of your Insomnia, I hope so? Anyhow I'm going to HAPPIFY my sleep-time—or non-sleeptime from now onwards. One thing I want your opinion about—your method was to expect the reverse act to the thought—if you said to yourself "I'll keep awake to-night" you were certain to sleep—and vice versa. Now according to the esoteric side of Polarity—your firm

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SCIENCE OF THOUGHT REVIEW.

affirmations and thoughts are grievous offences against its laws—the poles are weighted each end—by either negative commands (like "I know I'M going to have a sleepless night") on the one hand, and the determined ("I'm certain I will have a good sleep to-night ") on the other. one way to escape disaster is to express nothing-cut out both cowardice and vehement will—just have a hopeful and happy confident desire to sleep well (or do anything). They insist (those who know) that "Blatant expression is revenged." This of course is a thing quite beyond me_I only state the facts-but entre nous-here is the wonder of "Non-Resistance"—"Let go," and "Let God"—I'm one with you there whole-heartedly. Still, explain your opinion to me of your sleep method in view of this "Law of Polarity." Won't you please forgive me for this long letter, especially its audacity in suggesting the Faith-Kindlers? You are always my truest friend and helper and when I get chatting with you perhaps I exceed your patience.

Every kind and grateful wish to you.

Sincerely yours,

Signed -

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EDITOR'S NOTE.

We were very pleased indeed to receive this further letter from our student who is working amongst the Arabs on the edge of the great Sahara. This friend has voluntarily taken up this work for God as a medical missionary without a salary. This is one reason why she is able to do so much good, because she shares the poverty of these people and gives her skilled and loving service without fee or reward. With reference to our brief remarks on sleeplessness, to which our friend refers, she should read through the Editor's Note in our April issue on Page 193 again, for, if she will do so, she will see that we did not do any of the things which she thinks we psychological mysteries of which she speaks. All that we did was to leave off trying to sleep. Again in answer to our correspondent's kind inquiry, we are glad to say that we have never had any trouble with sleeplessness since, in fact, we would like to lie awake more. Even evolving what is called Science of Thought and building up the present work with all its ramifications over the whole earth has not caused us one sleepless night. We cannot even keep awake five minutes after our head touches the pillow. In closing, we ought to mention that our correspondent does not require any help, either monetary or otherwise. She also wishes to remain anonymous, and regrets that she cannot answer correspondence.

Salmon Lane Mission.

16 & 20, Conder Street.

Limehouse Fields, London, E.14.

DEAR MR. HAMBLIN, 12th May, 1928.

After the dreadfully long and trying Winter, with its attendant trials and troubles for the aged poor and sick little ones, the bright Summer days are happily again fast approaching and will be welcomed with deep relief by many hundreds in East London who, after their hard struggles, great privations and recurring illnesses, now sadly need an absolute rest for their jaded and decrepit bodies, and a complete change away from their daily dismal drudgery amidst the everlasting bricks and mortar of the Slums.

Many of these unfortunate suffering souls already feel so deeply indebted to you and your gracious readers for the only change possible for them last year, which proved a God-sent blessing to them and meant recuperation and strength to carry on again, and they are now anxiously hoping for the renewal of this great-heartedness and loving help, which they will ever thankfully remember with heart-

felt appreciation, gratitude and esteem.

Such kind thoughtfulness and goodness and consequent life-long blessing to so many can only result in abounding satisfaction to your kind readers who with such noble hearts remembered the sad plight of these needy ones, and they will undoubtedly receive the highest of all commendations from the Great Master Himself for such love to His poor and weak Lambs of "Slumdom" and whose praise assuredly will also resound in the "Courts of Heaven" through the prayers of the recipients of their goodness.

With our deepest and fervent thanks and unbounded gratitude to you all in anticipation of the renewal of your splendid help again this Summer for the helpless and our united prayers for every Divine blessing for you and all

our devoted friends. I beg to remain, dear Mr. Hamblin and kind readers. yours always most gratefully and sincerely in the good E. PERCY DENNIS.

work for others, (Honorary Secretary.)

Hon. Secretary's Address:--57, Ethelbert Gardens, Eastern Avenue, Cranbrook Park, Ilford, Essex.

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Let God's Mind Appear.

There is a great realm of perfect law and order, where God is the great operator and all is perfection. If man would let God direct his life, everything would be perfect. But man wants to do it his way, and confusion and disharmony are the result. Every disease in the world is the result of man's trying to run things to suit himself without the wisdom and intelligence of God.

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When we speak the word of healing what do we do? We simply let God's mind come through; we imagine it coming out into visibility. If this is done perfectly there is instant release. However, to keep in perfect health we must keep

in the consciousness.

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I like to tell of a certain healing of tuberculosis. I was called to see a young girl at a sanatorium. I asked her what she would most like to do and what she would probably be doing, then, if she were perfectly well and free. She replied that she would like most to toe dance. So I told her to do it, there and then, in her mind, and that while she was holding the picture of herself dancing, joyous, free, I would silently realize the power and love of God pouring life into her picture, as the projection machine pours light through the slide, thus bringing it into visible expression. To-day she is well and strong, vital and healthy, free to dance outwardly as well as inwardly.

The great power which brought you into expression is ever with you sustaining, helping and healing. Instantaneous healing is the goal; but if you do not get it do not be discouraged. Keep your eyes fixed on God. Bring your body as a cup and see life pouring in and filling it to the brim or see it as an electric light globe filled with glorious radiant light. Will that the Divine Will be done in you. Play the part of the man who knows that he is already perfect. Thus you take your mind off yourself. You fix it on Spirit, and it is the Spirit which giveth life.

-ERMA W. WELLS in The Truth.

"We shall have to own that when we keep back from God that which is His, when we spend on ourselves that which really belongs to His Kingdom, when we refuse to give to His poor, when we keep for ourselves all that He gives us, we are forgetting the word which says: 'Ye are not your own; ye are bought with a price.'"

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-HARRINGTON C. LEES.

Book Reviews.

"THE SPHINX UNVEILED." By the Rev. WALTER Wynn. Price 5/- net. Published by Williams and Norgate Ltd., 38, Great Ormond Street, W.C.1. This is Mr. Wynn's latest book and is the result of his recent visit to the Great Pyramid. Mr. D. Davidson, the celebrated author of that well-known book The Great Pyramid, Its Divine Message, says of this new book of Mr. Wynn's: "This work is very comprehensive, interesting, readable and a necessity for the general public. It is a popular comment on the Great Pyramid and its message to Britain and the whole world in relation to current history. Everybody should read what he (Mr. Wynn) has to say." It is claimed that the Rev. Walter Wynn accurately predicted the outbreak of the Great War, and also the exact date on which Germany would sue for an armistice, and many other world-wide events. It is also claimed in this book that he gives from similar evidence a startling warning to the world in general and to the British race in particular of an event which will determine the history of the next eight years. Unfortunately this book has only just arrived as we are going to press, and therefore, we have not yet had an opportunity of reading it. The book appears to be very interesting, as indeed all Mr. Wynn's books are, and it is illustrated with twelve photographs. We notice, with interest, that Mr. Wynn has come to the conclusion that the Pyramid was never finished, and that it was not finished because the builders made a mistake. He says that "their base square was 286.1 P. inches less in circuit than the square corner to corner circuit of the Great Architect's design. The base level is the pavement level. Each built course upwards to the Top was 286.1 P. inches circuit short of the intended circuit. The Apex Pyramid was formed as designed, but had it been placed on the 203 rd. course, as built, it would have been overlapping by the amount of difference in the two circuits, viz., 286.1 P. inches. It was therefore 'rejected' in consequence of the builders' error. Could any fact make clearer the Scriptural Allegory of the Stone Kingdom and many elements of classical literature dealing with the same theme? sense would there be in Christ's reference to Himself as having become the stone which was 'rejected' if they replaced it with one of their own, and thus rectified their own mistake? Surely the obvious symbolism would have been destroyed by the act." This is Mr. Wynn's opinion

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and a good many students of the Pyramid will doubtless agree with it. Mr. Wynn says that this Displacement Factor (286.1), with all its scientific applications, signified the operation in human affairs of Jesus Christ, Who is "The Head Stone" and "Chief Corner-Stone" rejected by "the builders" in the Pyramid Allegory of Scripture since a Pyramid is the only structure in which the "head. stone" is also the "chief corner-stone." If one thing is clear it is this: the world-builders have built for at least 5.000 years without Christ. The "living-stones" at the Top of the Pyramid wait to be grafted into the structure This can only take place at the "Restitution of all things" Thus I read the symbolism of the Top. the builders "rejected" the stone. There is no evidence that they replaced it and finished the structure. This, however, has been the assumption, and if it were true, the Allegory would vanish." We regret that we have not had the book longer to see what the warning is Mr. Wynn has given, but we hope to give this next month.

"THE REDEMPTION OF HUMAN LIFE." By GEORGE B. ROBSON. Published by "The Epworth Press."

3/- net.

This is a truly helpful book, and gains by being nontheological. We like the spirit in which it is written, and its singleness of purpose. With a fine clarity of perception the author unfolds life's big meanings from the coverings of lesser meanings; touching ever the real things that matter, that are beyond money and beyond price. There is that most wonderful Life urgent to reveal Itself in the little thing, and in man through his self-surrender, and expanding fellowship of service. There is the corporate expression of this, which the Church might indeed become, revealing at length as the nucleus of the new society. "The business of the Church is not propaganda of opinions, but of life, this quickening life which redeems people, things, relations, situations. The Church, that is, is to stand in the first place as a witness to spiritual realities, to this kingdom of God, the realization of which is the prime end of our human life. It is to witness by revealing something of this in its own life and fellowship, by its honouring of truth, its regard for beauty, its manifestation of goodness in the right relations of its members. It must go on by hard thinking and continuous research to discover how that spiritual reality it possesses is related to all human activities. It must show how men of varied tastes, temperaments, interests, occupations, nationalities, can find,

not only a common ground on which to meet, but a common vision big enough to harmonize all differences while allowing them their place and value."

"No one is living fully who is not living creatively and building up the city of God in some way, that is, giving something out of his own personal substance for the enrich-

ment and redemption of human life.

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"The true Christian family can never be self-centred, but rather will be the picture, on a small and manageable scale, of the relations we should aspire to hold with the whole family of God. Here we are to learn how to look on others, to accept them in spite of their faults and deficiencies, to honour their different gifts without envy, to differ without quarrelling or contempt, to share without snatching, help without interfering, serve without servility, bear without resentment, and so grow into a fellowship in which all are their diverse and separate selves, and, at the same time, are one family."

"Let any man, on the simplest level, seek fellowship with others, and life is enlarged for him; the more deeply he enters into their lives, the more surely spirit touches spirit. There is a pouring of personality into personality, for what we call mutual influence, which goes beyond all we commonly imagine, is just that. As he goes on he comes to realize that already a bond far stronger than likeness of parts, motions and needs holds us together. If he goes still deeper, comes to the full and hearty acceptance

of his fellows, he cannot fail to find God."

It makes one rejoice to read words like these. The author wisely stresses the necessity for the redemption of human life, ere there can take place the redemption of society. For indeed, without the former, the latter cannot be; and were it to take place, as by outward imposition, the elements would soon resolve again into disharmony. But from the redemption of human life, and consequently all true values relating thereto, springs fellowship, essentially basic to the new society. We are so prone to seek a general good, disregarding the particular good that we may do, which is right at our hand, and at our doors. That we should attend to this immediate necessity is the way Christ pointed out: it deals with human relationships; The kingdom of heaven is at it reveals in fellowship. hand, also to be expressed in fellowship. All possess the life, the writer adds, but it is only in the true Christian life that it is purposely directed. "The redemption of common life is a task for every man; it is the immediate vocation of the Christian. . . . There is no end to this

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work, but for each one of us there is a beginning. begin where we are, here and now." First of all, we have to accept ourselves, where we are, and as we are. secondly we have to accept our fellows, just as they are even as we find them. Alas that so often we have no time to do those little things which after all are the big things, The ingredients for the divine chemicalization may often seem very crude and impossible; but let the necessary leaven be operant there, and something at length is produced of infinite loveliness. "The Christian can and must exercise his redeeming vocation upon the conditions in which he finds himself, and not assume that, since there is no ready-made general solution, he has nothing left to do but capitulate to them."

"What is salvation, save this, that all life flows freely and gladly along the line of God's purpose and finds complete freedom and self-fulfilment in so doing; that nothing is left starved, nothing smarting with resentment or wounded self-esteem, nothing choked up with inhibitions and prejudices, nothing merely repressed, nothing evaded. It is an active state, a creative state, a redeemed and

redeeming state of life."

The author has a wise word respecting those difficult human conditions which sometimes appear almost insurmountable. "Alter them where you can, in the power God gives you. If, with your best endeavour, they cannot be altered, because the will of other people is involved, accept the situation as it stands, and redeem it, by that same power of God. In so doing, you will be sharing with Him in the great thing He is doing, paying some part of the great price which the redemption of the world costs." RICHARD WHITWELL.

"THE SHORT PLAY OF DOREEN AND KILLYES." Written for the League of A-Himsa (or Not-Hurting). M. F. St. John James. 1/- net.

This little play illustrates that kind of extreme propaganda, which rather hinders than helps the cause it We do not think it is calculated to help the

cause of Vegetarianism, or that of the sacredness of life. The king of the country and his people are happy and contented, dwelling in peace, and satisfied with the simple fruits of the earth. One, Killyes, enters with evil persuasion, and wins the king to partake of flesh food, with the result that the king experiences a craving for it. There is a feast in honour of the princely lover of his beautiful daughter, Doreen, and though she is the one who abhors,

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with loathing, the new diet, by the king's express order, there has to be such a dish, specially prepared. Her own pet lamb, unknown to her, was, at the king's command, killed; but the body was stolen by one of the hounds, and the cook, demented, killed the princess instead. The nature of the repast is cynically disclosed by Killyes, who suddenly appears. The Princess arises in her astral body, with a little homily on her lips, and the parting advice: "Work for the defenceless, and thou shalt one day see the Great Light, the One to whom thou owest all things."

RICHARD WHITWELL.

"BACK TO NATURE FOR HEALTH." By M. Arnold. Price 1/6 post free, to be obtained from the Science of Thought Press, Chichester. This little work is full of entertaining paragraphs of information on everything connected with health from a natural and spiritual point of view. It includes natural food, deep breathing, outdoor sleeping and Faith Healing, or the healing that comes through the Laying on of Hands. We feel sure that this book will do a great deal of good in many cases, especially with those who are not well acquainted with these subjects. It is not a book for the advanced student, but it is a book for the beginner. It is written in a very charming manner and requires no study. If people, generally, followed teaching such as this there would be very little sickness in the world.

"CHURCH OF THE NEW AGE, ORDER OF SER-VICES." Most of our readers may know that there is a New Thought Church in Manchester (Raby Street, Moss Side) which has adopted this title. Our own idea is that New Thought people should not start a sect of their own, but should remain in their Churches and act as a leaven. The object of this leaven would be not to introduce Modernism, but to bring back to the Church the power of Apostolic times that has been lost. However, as this Church has been formed, and is, we believe, doing a good work, it does not become us to criticize it even if we wished to do so, which of course we do not. We have had sent us a little book which this Church uses, and it is very interesting. There is quite a new order of Service, and there is also the Service of Holy Communion, and there is also the Healing Service and a Dedication of the Young There is also the Dedication of Servers, who apparently help in the Service. There is also a special Marriago riage Service and a Baptismal Service, and the Burial or Cremation Service, and so on. The selection of Hymns seems to be a very happy one. Two that we notice are the one beginning "Breathe on me breath of God" and the one beginning "Dear Lord and Father of mankind" by Whittier. Then there are such Hymns as "Eternal Light" and "How sweet the name of Jesus sounds," also "My God I thank Thee who hast made the earth so bright" and "The King of love my shepherd is," and plenty of other favourites. Altogether this little book is very pleasing, and we have no doubt that many New Thought friends would like to have one. We do not know if any are for sale, but those interested should write to the Secretary, the Church of the New Age, Raby Street, Moss Side, Manchester.

"THE CHURCH OF THE NEW AGE MAGAZINE."
April, 1928. Price 3d. monthly. Editor: Constance E.
Andrews. Vol. V. No. 1. Raby Street, Moss Side,
Manchester.

This first number of the new volume has several very excellent articles. The Editorial is helpful and practical. There is a particularly valuable and interesting contribution by Percy Lund, on the subject of the "Eucharist." We know that his work is ever to be relied on as painstaking and thorough, and would like to see the articles that are still to follow from his pen. Mr. Hopgood Hart, a well-known Vegetarian, writes of the time in Old Atlantis when "animal and insect life were kindly and friendly one to another" and "the act of killing unknown," and how at length through a black magic animal sacrifice and the partaking of flesh food began. Other articles are "Saturn: versus Genesis" by B. F. Cressy; and "Glastonbury" by E. Preston.

RICHARD WHITWELL.

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"LEAFLET ON RELIGIOUS HEALING." By SHELDON KNAPP. This pamphlet can be supplied at the rate of 12 copies for 6½d. post free on application from the Rev. Sheldon Knapp, Cullingworth, Bradford. This is an excellent little pamphlet, and the only thing that mars it is that it is described as a Lesson in Mental Science. We all know that Mental Science, as generally understood, is the very antithesis of religious healing. The only way to describe Mental Science as religious healing would be to say that it is religious healing with God left out of it. Page 2 of this pamphlet shows that it is not Mental

Science, but Christ Science that is taught. The reader is taught to make use of the following affirmation, "The Spirit of Jesus in me is the Spirit of Love." "Realize that," Mr. Knapp says, "and the evil temper from which you suffer will be excluded." Again, how to get rid of fear and worry. Mr. Knapp tells us to say, "The Spirit of Jesus in me is the Spirit of trust and peace." Then with regard to getting rid of disease and ill-health, the same formula is recommended, "The Spirit of Jesus in me is the Spirit of health." When we realize this, disease thoughts are excluded.

If only Mr. Knapp could be persuaded to drop the term

Mental Science!

"CHRIST AT THE ROUND TABLE." By E. STANLEY JONES. Published by Hodder and Stoughton, Ltd., War-

wick Square, London, E.C.4. 5/- net.

The author of The Christ of the Indian Road, that fine missionary book, so direct, sincere and refreshing, in this new work of his is sure to meet with a warm and eager reception. And, largely, the same theme is continued, and the first chapters themselves justify the book. that same fine sensitiveness to spiritual values. There is the same holding to a live experience and keeping there. The author has found the vital point of contact with the spiritual life of India, that yearning for experimental religion. He testifies to the extraordinary interest manifested in the person of Christ, though rather of the Christ of experience than the Christ of dogma. They have their own spiritual psychology, against which much of the Christian doctrine as it is presented, seems strangely crude. interest is not there; it is in the central thing, the touching of Reality, the finding of God. And it is the Christian joyous witness of something found that makes the great appeal.

The Round Table, the meeting on common ground, and the sharing of experience, proved a splendid idea, with splendid results. The opening chapters describe it in a vivid way. "As we sit around in a circle we suggest that we take a new approach to religion—new when we think of the ordinary approaches in common use. We suggest that we have had the controversial, the comparative, and the dogmatic approaches to religion. There is another approach Possible. Let us come to it by a method more closely akin to the scientific method—a method so gripping to the mind of the world to-day. This method has three outstanding things in it: Experimentation, Verification, and

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Sharing of Results. . . What has it brought to us of light, of moral dynamic for personal and social life, of inward peace and harmony, of redemption from sin and from the power of this world, of God? . . . We suggest, therefore, that no one argue, no one try to make a case, no one talk abstractedly, and no one merely discuss religion, but that we simply share what religion is meaning to us as experience."

The result seems to have been wonderful, and amazingly productive. The most earnest and cultured souls were gathered together, adherents of the varying faiths of India, or of no faith at all; judges, teachers, professors, sadhus, lawyers, nationalists. And out of all the figure of Christ seems to emerge as central, and with quiet vindication

And it is almost as if it is felt that here is something which is destined to be also the corner stone of realization to India, the needful apex to her philosophy. It is something to make dynamic what is otherwise ineffective, or even reverse, in its influence towards a redeemed society and a new humanity. "One was constantly impressed with the fact that the power of religion was, on the whole, not with reform but against it. Of course this would also be said about organized Christianity. It too has often blocked reform. But wherever it has turned to its Fountain Head it has awakened to reform. Herein lies the difference. The non-Christian faiths carry on reform as they move away from their base, the Christian faith as it moves towards its base." "We will never make any progress until we drop all the pundits into the Ganges," said a Hindu patriot.

"While we believed that we had a cross-section of the religious life of India in our Round Table Conferences, I did not think we were justified in drawing too large conclusions from them. Thinking that we were possibly not getting the ones who were finding, I began to make careful enquiries throughout India, asking Hindus if they knew of anyone who had found Jiwan-mukti, living salvation, the realization of God. I asked the great leader who mentioned the supreme contribution of Hinduism whether he had seen one who had realized, and he replied, after a moment's silence: 'No, I have not.'" In a fine passage the author describes the Christian realization as "a personal saving fellowship with God issuing in eternal life in the midst

Some of the later chapters do not continue on the same fine level as the earlier ones. There is the element of propaganda, which we would fain, if possible, had been left out. In consequence, there is a tendency to make

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comparisons, and though at times this may seem to establish an argument, there is always a danger of a certain injustice being done. We will cite but two instances; his estimate of the Buddha, and of the Bhagavadgita. Perhaps it is better to appraise, and if we cannot do that, then to keep silent. Truth gains thereby, and antagonisms are wisely avoided. The following personal confession is very interesting to read: "I find my spiritual life getting on by a series of crises, each lifting life to a higher level, and each the precursor of larger demands on me. In a few months after my conversion I found my hunger for more so intensified that it burst into a flame as I read a book that told of the full, victorious life. Here was what I wanted: a life inwardly cleansed of secret mind-sin and outwardly victorious and full. As I was eagerly reading the book a Voice seemed to say, 'Now is the time to find. I protested that I did not know what I wanted, that the book was telling me and that I would read on. But the Voice persisted. At last I saw that I was in a controversy, closed the book, dropped on my knees, and said, 'Now, what must I do, Lord?' And the Voice replied, 'Will you give me your all?' I answered without hesitation, 'Why, yes, Lord.' Then the Voice very softly said, 'Then take my all.' I did! I arose from that hour with a sense of inward refining and of the fulness of the Divine that I never knew before. The deeper surrender had brought a deeper adjustment to Christ's mind and purpose and had opened to me deeper Resources."

RICHARD WHITWELL.

"THE PATHWAY OF THE NEW AGE." May, 1928. Subscription 6/- yearly; single copies 6d., postage 1d.

"Cranemoor," Highcliffe-on-Sea, Hants.

This number is of particular interest, and stands, I think, taken as a whole, almost best of all, up to the present. A truly admirable article is that of the Editor, under the heading, May 29th. It is short, but there is a fine wisdom in it, and will tend to relieve the tension and anxiety of many who think that something cataclysmic to the planet will happen on that date, or thereabouts. He emphasizes how the Kingdom of God is always with us, because of the indwelling One who has never left humanity through all its wanderings. Another article I must single out, which also happens to be by the editor, is a charming encomium on Brother James, under the heading, "Teachers I have met." There is an excellent article by S. D. Ramayandas entitled "Christ, the World's Greatest Scientist." Space

does not permit to refer to many other equally fine contributions. I will just cull a little passage that stands out in Godderd-Smith's little article. "The Master Teacher said: 'Watch and pray,' and I believe this to mean that we must watch our thoughts and think good continually, this is prayer, and prayer without ceasing. Those who have tried it earnestly and persistently know that it is the greatest power on earth."

RICHARD WHITWELL.

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"THE BLUE BIRD." A Magazine for Children. May, 1928. The Bluebird Office, Lillington, Leamington Spa, England. Minimum Subscription 2/6 per annum.

Blessing on this little magazine, with its sweet ministry to the children, and in its fine touching of that inner life to which the child eagerly responds. Yet the purpose of it is not merely the inner life, but the full life of the child gathering up many interests, while still always placing the emphasis where it ought to be; and with much joy and gladness. There is "The Young Artist's Page," with a charming illustration of the Nightingale. Daphne Steward writes on "How to Mount Stamps." Uncle Robin has much jollity, with fine wisdom in it. But back of all is the mother-spirit of the editor herself, with its encompassing sunshine. If we would, she writes to the children, "just when we can, quietly pray: Dear Father-God, may Thy great love flow within me now, to make me pure, and strong and happy, we shall be drawing towards us not only 'something happy,' but more than we can ask or think." "The Race marches forward on the feet of little children."

"Work for Christ, just because it consists mainly in following Him, is simple work, and humble work, and humbling work. If you are not willing for that, you are not fit for the Master's service. Christ will lead us in the way in which He walked Himself. He will lead you sometimes to do work that may seem to you to be useless, and I think that is one of the greatest trials of our patience and faith. Sometimes we may spend the whole day in doing a thing that really does not appear to be worth the while, and yet we feel and know that it is God's will."

-THEODORE MONOD.

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"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

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Total April 8th to May 7th inclusive ... £6/15/6

BOOK REVIEWS (Continued).

"LIFE AND PEACE." (Sacred Song.) Words and Music by James Coleman. Price 2/-. The City Music Publishing Co., Lichfield. This song is obtainable from any music seller. Last month we had pleasure in giving a notice of Mr. Coleman's other song entitled "Thou art the Truth." In that case the words were translated from the Spanish. In this case both words and music are by Mr. James Coleman. The first verse begins "Lord teach us when in doubt to look to 'Thee," which of course is really the whole secret of the triumphant life. If we make a practice of looking to God and thinking about God, then we become receptive, so that God's thoughts express themselves through us. The music of this song, as well as the words, is very charming and most suitable. to say, the music is exceedingly suitable for the words, and is dignified and graceful in character. In a letter to us Mr. Coleman says that he is a great believer in trying to help students think in the right key. He also says that if we possessed more real thinkers the number of good singers would be on the upgrade. Thinking in the right key is a new idea to us, but we believe it to be a perfectly sound one. We believe it possible to think or even visualize a tone in much the same way that one can visualize 8 colour. Mr. Coleman is exceedingly well known in Lichfield as a teacher of singing and is Vicar Choral at Lichfield Cathedral. He is also a celebrated singer.

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SCIENCE OF THOUGHT REVIEW.

Health Page.

A Power greater than the physical heals me and keeps me perfectly whole.

So long as we keep in thought and belief to the physical we are limited by physical limitations. It is only when we turn to a Power greater than that of Nature, that it becomes possible for us to rise above physical limitations, be really and truly healed, and afterwards maintained in uniform health. Before what are termed miracles can become possible, we must believe in the physically impossible. It is obvious that if we do not believe in our heart that God can do things which transcend that which is natural and physical, no super-natural or super-physical action can take place. The only limitation on God's side is the limitation that we ourselves place upon Him by our unbelief. There is no other limitation at all. If this limitation is removed then there is nothing to hinder the healing power of the Spirit becoming manifest.

PRAYER.

We thank Thee, Lord, that Thou canst heal, as in days of old. Thou art just as close at hand to bless as ever Thou wast in the days of Thy flesh. We thank Thee because there is no limitation to Thy healing power, which, like Thyself, is the same yesterday, to-day and forever. The only hindrance is our lack of faith. Lord, increase our faith. "Lord we believe, help Thou our unbelief." We acknowledge that Thy Power is capable of accomplishing the physically impossible, if we only believe in it and have faith in Thee. We now willingly remove all hindrances, everything that keeps Thy Wholeness and Perfection from manifesting. We now open ourselves to receive an influx of Thy Life and Thy Spirit, that Thy Wholeness may be manifest in us now and for evermore. We praise Thee for Thy perfect Life: we praise Thee for Thy perfect Wholeness: we praise Thee for Thy Healing Power: we thank Thee because they are now manifest in us in the form of perfect health and liberty. Above all, we thank Thee for Thy love and compassion, which never cast out those who come to Thee.

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Divine Care.

blessing of Jehovah, it maketh rich and He addeth no sorrow with it" (Proverbs xi., 22).

THERE are two ways of getting what are called the good things of life. In the article by Jacob Beilhart, reproduced in this issue, this is explained fully and clearly by one able qualified to do so, for Jacob proved every word he wrote

to be true in his experience.

There is nothing more certain than this, that the prosperity of God's people depends upon the blessing of the Lord-that blessing which maketh rich and addeth no sorrow with it. The prosperity of the world depends upon strife and struggle, in which the "lucky" and the strong come to the top, while the "unlucky" and the weak go to the wall. What we get in this way is hard to hold, for everybody seems to be trying to take it away from us The prosperity of God's blessing is, however, quite a different thing. It comes harmoniously, and there is no need to hold it; for we are connected up to the Supply House of the Infinite. If those who call themselves God's children depend not upon God, but upon the harsh methods of the world, they must either fail, or else lose the fresh ness and vigour of their spiritual life. If, however, we look upon everything as belonging to the Lord, and do every thing as unto the Lord, then life is put on a spiritual footing so that the blessing may then rest upon us. When this blessing is ours what most people would term "good luck" comes to us: we fall on our feet: we make wise decisions: somehow or other things work together for good.

Now when we acknowledge that all things belong to the Lord and that all our prosperity comes from Him we see the justice of, and necessity for, the ancient habit of We do not snatch wealth from the world, but our efforts to serve are blessed by God. Our good, then, comes from the Lord, therefore, we have joy in giving s

tenth back to help God's work.

Abram gave a tenth part of all he possessed to Melchizedek when he brought forth the bread and the wine, and blessed him. So, in like manner, we give to the Lord's work. We come into harmony with God's law of supply and care if we give as well as receive. we have received, freely do we give," becomes our guiding Our life is put on a spiritual footing, and is in consequence guided and sustained by spiritual powers.

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May 2nd, 1928.

DEAR MR. HAMBLIN,

Just a line to thank you indeed for the wonderful Course I have just finished, and in another way begun. I have lived in it and by the Grace have understood it and shall never be on the old footing again. My path so strewn with unnecessary things has cleared, and I see my way as I never dreamed of doing. Obstacles of all sorts I know I must meet in this life, but instead of dodging them I mean to go right through, not an easy task I agree with you, but when one at last understands how closely blended we are with the Divine compassion it is all worth while.

I will do all I can to help you to further your work, and long may you be spared to carry on. I shall try, too, to hear Mr. Morgan some time during his stay if I possibly

If there is anything in this letter, which is written from my heart, that would help another, please use it. I wish I was clever enough to write all I know and feel.

Yours very sincerely, C. H. 767.

March 31st, 1928.

DEAR MR. HAMBLIN,

I have great pleasure in enclosing herewith P.O. This being a thank offering for my freedom from tradesman's debts, for the first time in 8 years.

My "realization" is growing week by week and I now know that everything that comes to me is for my ultimate good.

With best thoughts and thanks.

Yours sincerely, A. M. R. 5407.

6th May.

DEAR SIR,

I enclose the enrolment form for the advanced Course, along with a cheque.

I think the Lessons are wonderful, I look forward to going through them slowly again, helped by these further

In the midst of a busy life it is not always easy to find time for study and meditation, but I have found that even after a short time spent in the Stillness strength comes to face all the difficulties with greater calmness and confidence.

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I always read your magazine with great interest. It is full of beautiful things and is always so helpful. With grateful thanks and all good wishes for the work you are doing.

Yours sincerely,

A. M. B. 6294.

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BREVITIES.

"For two years I have known your books and teaching and tried to learn and follow your interpretation of lifewhich I find is exactly as shown in the Bible (which your teaching has made me study and appreciate and desire). I am grateful to you, more than I can express. Life has been difficult—your teaching has helped me beyond expression."

February 1st, 1928.

DEAR MR. HAMBLIN,

I enclose 10/- for my yearly subscription, please do as

you wish with the small remainder.

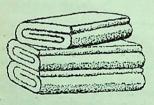
I have persevered and am, I am thankful to say, free from the mental worry that seemed so real to me when I wrote asking for your book *The Power of Thought*. It helped me. Hoping you may be spared long to continue your work.

Yours sincerely,

A. B.

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BIRMINGHAM.—A Science of Thought Circle meets every Thursday evening at 7.45 p.m. in the Chamber of Commerce, New Street, Room 6. All interested are invited to attend. For particulars apply Joseph C. Melhuish, 79, Dearman Road, Sparkbrook, Hon. Sec.

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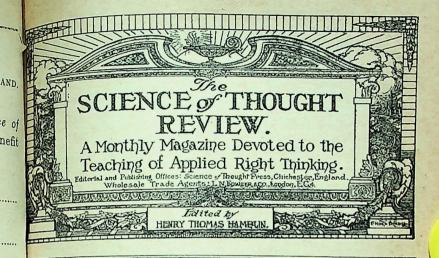
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Editor's Monthly Notes.

LET US BE GLAD.

"This is the day which the Lord hath made: we will be glad and rejoice in it." The day of mourning and sorrowing is past; the new age is here; old things have passed away; behold! all things have become new. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isaiah

It is time that we ceased repining and sighing, for the old days of darkness are passed. For now is fulfilled the time of which it was said: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

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God, in which we discover all the inspired prophecies fulfilled. In this higher realm we see the Divine order perfectly expressed. In this raised consciousness we find our selves in that "ground," as Jacob Boehme terms it, from which everything springs, and which is THAT, before our thinking, willing and false imagination begin. The fault is in ourselves that everything is imperfect. When we get behind our willing and thinking and false, distorted imagination, we find perfect harmony, perfect beauty, perfect order, perfect expression. All is perfect, because we have not yet distorted it. When we see with the eyes of Christ then we see all things perfect.

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The opening of the Spiritual Consciousness is the greatest event that can take place in the path to Divine Union. It is of supreme importance, because it tells us that the end is near.

. BEHIND IS THE PERFECT AND TRUE.

Behind all the imperfection of which we are conscious through the senses, and which is hidden by the disorder of man, is a perfect Divine Perfection and Order. We know that this is so, because we all, at times, can experience faint glimmerings of it. Not intellectually, not psychically, not sensuously, but through inward spiritual revelation—through the awakening of a hidden spiritual faculty of direct knowing and understanding.

There is no intellect, however vast, that can grasp this mystery, neither is learning of any assistance. It is those with a childlike mind who enter the Kingdom of Under

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It is those with a pure heart and humble spirit to whom these things are revealed.

BROUGHT NIGH TO THE SONS OF MEN.

The Divine state of order for ever exists and has been brought nigh to the sons of men. It is perfect, complete and undisturbed. Everything is in its right place at the right time. To realize this is to bring order into one's own life. Indeed, it is through realizing this Hidden Perfection that the outward life can be transformed. Through contemplating the Infinite and Eternal the finite and temporal takes on somewhat of the Divine form, at the same time manifesting something of its Divine Wholeness. The Way of the Spirit is Harmony and Peace. It is possible to manifest this Divine state if we live in the Spirit, are filled by the Spirit, are led by the Spirit, and are willing to wait for the Spirit.

THE WAY FROM THE LOWER TO THE HIGHER.

There is one Lord of the Divine Order who has opened up the Way from the lower to the Higher. In opening up the Way He has become not merely the Wayshower, but the Way Itself. He comes into every heart that will receive Him, erecting a ladder of Divine Love from earth (the lower consciousness) to Heaven (the Spiritual Consciousness), down which beautiful angels (Divine Thoughts) continually descend; and up which the aspirations of the soul for ever ascend. Happy is he who puts his trust in the Lord from Heaven, when He knocks at the door of his heart for admittance. Wise is he who opens the door, in glad surrender at the summons, saying: "Lord, enter and sup with me."

LORD ALSO OF THE IMMORTALS.

The Lord of the Divine Order is Lord also of the Immortals. His life in the mortal flesh, and His final victory and perfecting, have made it possible for us mortals to follow the same Path leading to the same goal. But we can do this only as we follow our exalted High Priest, and enrol under our Prince's banner. There is the path of the exalted pseudo-spiritual consciousness, the elevation of the ego, which, alas, leads not to the Kingdom. There is the one Path, the one Way, the one Lord. Happy is the man who allows the true Spiritual Consciousness to open and who follows the only true path of self-surrender and humbleness of heart and mind.

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SCIENCE OF THOUGHT REVIEW

MONTHLY NOTICES.

After being practically depleted of our stock of Henry Victor Morgan's books, we have now received a fresh consignment from America and can supply all immediate demands.

Princess Karadja wishes us to draw attention to the announcement of the White Cross Union which appears in our advertisement pages, referring to holidays in the beautiful Locarno district. We are very pleased to do this, only wishing that we could go there ourselves.

MONTHLY NOTICES.

Mr. Hooper's Magazine The Pathway of the New Agecontinues to go ahead and is attracting a lot of attention in certain circles. It is now going to all parts of the globe, and its influence is steadily extending. A review of the June issue appears on another page, while an advertisement describing the contents of the July issue is to be found amongst our advertisements. All blessings on our brother and his work.

We are greatly pleased with the enthusiasm with which our readers have taken up the idea of subscribing on behalf of a friend for a year. There are many thousands of people in the world who would be helped by our magazine and this seems to be one of the best ways of bringing it to them. This idea also provides a way of expressing the gratitude they feel for the help the Review has been to them. If only a few hundreds of our readers were to make a practice of subscribing for a fresh friend every month, much good would be accomplished. Also they themselves would find greater freedom, and they would also experience more blessing in their life and affairs. A printed form will be found facing the first page of this issue, and this can be cut out and filled in by those who feel led to help.

"If I can put some touches of a rosy sunset into the life of any man or woman, then I feel that I have walked with God."—George Macdonald.

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Henry Victor Morgan.

WE have received many letters of appreciation and gratitude from those parts of the country where Henry Victor Morgan has lectured. There is no doubt that a good work being done by this tour and that many are being blessed. The lecturer's liking for telling funny anecdotes rather took people aback at first, but they soon found that behind it all there was a true, faithful and highly spiritual message. We thank all our friends who have given Mr. Morgan such a fine welcome, and who have helped to make his visit a happy and successful one. Particularly would we mention Mrs. Heard of the International New Thought Alliance. to whose organizing ability and devoted activities the success of Mr. Morgan's tour has been so largely due. It is quite certain that without this lady's whole-hearted service and ability the tour would not have been the success that it has been, and still promises to be.

To-day, June 13th, is a red letter day in our experience, for we have just received a flying visit from none other than Henry Victor Morgan himself. It was a joyous meeting, for, although we have known one another for several years, yet we have never before had the pleasure of meeting in the flesh. We had very little time for a talk, but two things were arranged: (1) The details for the Portsmouth meeting, and (2) a series of articles to be written by Henry Victor Morgan, exclusively for THE SCIENCE OF THOUGHT REVIEW. When Mr. Morgan was in New York on the eve of departure he wrote us, kindly offering a series of exclusive articles, and we of course gladly accepted. Now the thing is fixed up, and the subject of the articles is

to be Blessedness.

Be it known that we here did not know what the title was to be until this afternoon, when Mr. Morgan disclosed it; neither did he have any idea that we were engaged in a work on the same or a similar subject. And he does not know, even yet. The fact that we should both be led to write on the same subject is not a mere coincidence, but is another instance of the leading of the Spirit.

Mr. Morgan's first article is not yet ready, so this month we are using an old lesson of his, which will be new to

the vast majority of our readers.

Mr. Morgan has met with a most encouraging reception from large audiences, wherever he has lectured, up to the present. The new programme of his itinerary is as follows:

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SCIENCE OF THOUGH TREVIEW

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We regret that Mr. Morgan has had to postpone his visit Servi to Bradford, Leeds, Edinburgh and Glasgow until a later date.

Subject :- The Mortimer Hall, 11.15 a.m. 1st Sun. Man God Meant You To Be.

11.30 a.m.-8 p.m. Class.* 2nd Mon.

3rd Tues. 4th Wed ,, 5th Thurs. ,, ,,

6th Fri * Application for these Classes must be made in advance.

London, I.N.T.A. Congress, Mortimer Hall 7th Sat. 8th Sun.

Mr. and Mrs. Morgan, "An Available God."

London, I.N.T.A. Congress, Mortimer Hall. 9th Mon. 10th Tues.

London, Practical Psychology Club, Great Smith Street, Westminster (Mrs. Morgan).

11th Wed. I.N.T.A. Outing to Windsor.

12th Thurs.

13th Fri

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14th Sat. London Happiness Club, Secretary 51, Lan-

caster Gate, W.1. 11.15 a.m. 93, Mortimer Street, London W.1. 15th Sun 7 p.m. High Street Chapel, Portsmouth.

16th Mon. Portsmouth, The Duchess of Albany Hall, 7.30 p.m.

Meeting for personal students of the Editor only, at 3.30 at the Y.M.C.A. High Street.

No further appointments have been made for July, up to the present.

We are pleased to be able to give some further particulars concerning the Portsmouth meeting. take place on Monday, July 16th, and is to be held in The Duchess of Albany Hall, which is only about two hundred and fifty yards from Portsmouth Town Station. The chair will be taken at 7.30 by The Editor of THE SCIENCE OF THOUGHT REVIEW. There will be no tickets or admission charges, but a free-will offering will be taken. It is being arranged for Mr. James Coleman's famous song Thou Art the Truth to be sung by a local baritone.

At 3.30 Monday afternoon there will be a meeting for Hamblin students only, at Ye Olde Oak Room, United

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Services Y.M.C.A., High Street, Portsmouth. Mr. Morgan will speak and answer questions. The chair will be taken by the Editor.

It has also been arranged for Mr. Morgan to speak on Sunday evening, July 15th, at the High Street Chapel, This building used to be known as the High Street (Unitarian) Chapel, but is now independent. Editor will also be present to support Mr. Morgan, although he needs no human support. The Service will commence at 7 p.m. A Floating Bridge Tram Car will put you down just outside the Chapel.

Talking about human support, although Henry Victor Morgan is a very rugged and strong type, and although he is a past-master at platform work, yet he can do with Therefore, let us all bear him the help of our prayers. up in our prayers. Let us pray that he may experience that Divine contact without which human effort and eloquence are in vain.

All correspondence re the Monday meetings should be addressed to Mr. W. J. Hugman, 87, Goldsmith Avenue, Southsea; while all letters re the Sunday Service should be addressed to the Lay Minister, High Street Chapel. Portsmouth.

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"Let us have a few men and women again who, like the disciples in early Pentecostal days, believe in Jesus and in the eternal wisdom of all His teaching, and who are prepared to suffer the loss of all things rather than disobey, and the potency and possibility of His ideals will

begin to dawn on the world again as in those days, breaking up dynasties, revolutionizing empires, and turning the world upside down."-G. CAMPBELL MORGAN.

"We cannot kindle when we will The fire that in the heart resides; The spirit bloweth and is still; In mystery our soul abides.

But tasks in hours of insight willed Can be through hours of gloom fulfilled."

-MATTHEW ARNOLD.

SCIENCE OF THOUGHT REVIEW 392

I.N.T.A. Congress.

(British Section)

ANNUAL CONGRESS.

93. Mortimer Street, London, W.1.

ABBREVIATED PROGRAMME

For full printed programme readers should send 2d. in stamps and a stamped addressed envelope to the Hon. Secretary of The International New Thought Alliance at the above address.

Saturday, July 7th.

11.30-12.30. Meditation and Healing, Miss Mary Challen.

2.30-5 p.m. 1st Lecture Session. Subject:-New Thought in Its Practical Application to Life. Interval for tea.

Reception to meet Overseas visitors 7.30-10 p.m.

Sunday, July 8th.

11.15 a.m. Service. Speakers:—Mr. Henry Victor Morgan and Mrs. Adda Laine Morgan.

3 p.m. Welcome to American Speakers.

7 p.m. Service.

Monday, July 9th.

11.30-12.30. Meditation and Healing. Henry Victor Morgan.

2.30-4.30 p.m. 2nd Lecture Session. Subject:-Peace Within and Without.

5.15-6.15 p.m. 3rd Lecture Session. Music and Informal Speeches.

7.30—9.30 p.m. 4th Lecture Session. Speakers:-Mrs. Adda Laine Morgan, Mr. W. G. Hooper and others.

Tuesday, July 10th.

11.30-12.30. Meditation and Healing. Mrs. Adda Laine Morgan.

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2.30-4.30 p.m. 5th Lecture Session.

5.15—6.15 p.m. 6th Lecture Session. Music and Informal Speeches.

7.30—9.30 p.m. 7th Lecture Session. Speakers will include Henry Victor Morgan.

Wednesday, July 11th.

Motor Excursion and Garden Party to Windsor, arrangements being made to see State Apartments.

Speakers at Congress include Mr. Henry Victor Morgan, Mrs. Adda Laine Morgan, Mr. Lawrence Beesley, Dr. Foat, Mr. Harry Gaze, Mrs. Gilmour, Mrs. Hanford Ford, Rev. Chas. Pennoyer, Mr. Blomfield, Mr. Dimsdale Stocker, Mr. Emmet Fox, The Right Rev. Lord Bishop of Kensington, Mr. Wilson Harris, The Rev. H. W. Fox, Miss Charlotte Woods, Dr. Wase, Mr. W. G. Hooper, Mr. W. Hendry, Miss Geraldine Owen, Mr. F. C. Hawkesford, Mr. W. G. Smith, The Rev. George Walters, Rev. Charles Gardner, Dr. J. B. Tombleson, Mr. Ernest Hunt, Mrs. Scovel Shinn, etc. As already mentioned, the full programme can be obtained on application to the Hon. Secretary of the International New Thought Alliance if 2d. in stamps are enclosed and a stamped addressed envelope.

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"Idealism is not impracticable dreaming; it is the bednock foundation of all progress and evolution. This earth
upon which we live has evolved from fire mist to a ball
of steaming slime: from a spinning globe of mud to its
present state of beauty and wonder, simply through
Idealism. All through the ages it has been patiently
expressing an idea or thought created in the Divine Mind.
This thought or idea is the Divine Ideal, inherent in all
creation. Evolution is the expression of the Divine Ideal.
Nature patiently seeks, through countless ages, to express
ever more faithfully the perfection inherent. The wonderful manifestations of Nature, her manifold beauties and
subtle wizardry, are but the evidences of an Infinite Intelligence, working out, with unhurried patience, the perfect
expression of the Divine Idea."

-H. T. HAMBLIN in The Art of Living.

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The Gospel of Wholeness.

By HENRY VICTOR MORGAN.

"Wilt thou be made whole?" (John v., 6).

The human soul is constituted and capacitated for whole ness, entireness, completeness, totality. Nothing less will satisfy the urge irresistible than the Vision of Entirety In the soul's highest moments there are no parts or divisions. While on the Mount of Consciousness no inspired soul ever claims possession in Truth, or asks the Eternal for his "portion." The Voice Eternal is forever repeating the question transcendent, that Jesus asked of the impotent man at the Pool of Bethesda, "Wilt thou be made whole?"

To many, the question may seem irrelevant, blindly imagining as they do, that they are not to be classified among the great multitude of blind, halt, withered and impotent, awaiting the moving of the waters. Like the Laodiceans of John the Revelator, they imagine that they are rich and have need of nothing, not knowing that in the light of Man's possibility, they are wretched, miserable, poor, blind and naked.

I find in a little poem by Harry Kemp, entitled "Blind," a very admirable expression of this thought of man's poverty and insufficiency in the light of his possibility:

> "The Spring blew trumpets of colour; Her green sang in my brain-I saw a blind man groping 'Tap-tap' with his cane;

I pitied him in his blindness; But can I boast, 'I see'? Perhaps there walks a Spirit Close by, that pities me,-

A Spirit that sees me tapping The five-sensed cane of mind Amid such unguessed glories-That I am worse than blind."

I can conceive of no more deplorable state of mind for any human being than that of feeling: "I have need of nothing." The impotent man had at least the advantage

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an are of knowing that there was a great lack in his life, and was seeking a cure through powers transcendent. He had faith in that which is behind nature. His knowledge of God's law was imperfect but sincere. He fully believed that if he could have stepped into the pool first, he would have been healed.

This is a mistake that in some way we are all liable to make, until the illumination of Omnipresence floods the mind with the glory of God's Immediacy. The impotent man's reliance was on man, rather than on God in man. Had he known the transcendent powers of mind and the magnetic power of thought, he would have known that Divine Mind can and does bring not only everything, but every person, needed for the fulfilment of our lives into our immediate environment.

Jesus was forever seeing the possible man behind the actual. He knew that beneath the outer wrappings there was in every man an inward Centre where truth and health and eternal wisdom abide in fulness. He called it the Strong Man of the House. He knew that in the Great Within of every soul there is That Something of which Browning says: "A man may waste, desecrate, never quite lose." He forever sought the great awakening. was a living faith in the presence of God in every man.

At one time a great deliverance was brought to me

through a little card on which was written:

"Think of self, trouble grows; Think of God, trouble goes."

The message still sings melodiously in my soul, for I know that it is only as we think of God that we are strong with the strength of God. I know that our strength is in our weakness and that it is only as we take "our bloated nothingness out of the way of the divine circuits," that we are released into fathomless oceans of blessedness.

But I desire not to separate man from God, or God from man. Very dear to the soul of me is the thought that every reader of this lesson is as necessary to God as God

is necessary to him or to her.

It is the Gospel of Wholeness wherein God is seen to be All in all. A gospel wherein the soul of man is glorified, and wherein we feel our task is our life preserver, and that "there is no place where God the Cause ceases, and man the effect begins."

Could we but attain to the Wholeness for which we are divinely constituted and humanly capacitated, we would

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Let us heartily thank God for the vision of the water of Truth symbolized in the pool of Bethesda. I have voiced my own conception of this Stream Celestial in a poem entitled "The River of Life," to be found in my book The Healing Christ.

> There is a river known of old From which the prophets drew. A living stream that ever flows The whole creation through.

And they who find this mystic stream Shall never thirst again, It flows from out the throne of God To all the sons of men.

O life of God, Thy healing power To all Thy children free-Safe rests the soul that finds alone Its life and joy in Thee.

To all whose souls have seen the eternal flowing of this River of Life there comes a sense of infinite security and eternal rest in the midst of action. He sees that this River of Life feeds the lilies of the field, and cares for the sparrows, without anxious effort on their part. What wonder that Jesus, seeing That Something in man capable of consciously sharing the nature of, and co-operating with the purpose of God, said, "Be ye therefore perfect, even as your Father in Heaven is perfect."

The ability consciously to co-operate with God's purpose is the crowning glory of man. Each is necessary to the All who are seeking Wholeness must realize "the ineffable union between man and God in every act of the

In our Chamber of Imagery we must establish the Vision of Perfection and realize that it is God that worketh in us both to will and to do. While in a deep sense it is true that of ourselves we can do nothing, it is equally true that without our active co-operation very little will ever be done

This awareness of our partnership with God illumines our earth-path with the Light of heaven. All who see it can truly say, "My yoke is easy and my burden is light." There need be no anxious thought or painful effort on their part.

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The practitioner in Divine Science who would see Wholeness manifest as the result of his meditations does not have to take anxious thought or lie awake nights to be sure of divine and everlasting results. He knows that sleeping or waking he is always reflecting the healing power of God's Love. He identifies all who come to him with the realization of the life of God, and asks in faith believing, that they may be made Whole.

I dwell with loving emphasis on the word "asks" in this instruction. It is the Christ-way and leads to heights

far beyond the pale of denial and affirmation.

Prayer is not nagging or begging, but believing and expecting. Realizing the abundance of God and the immediacy of God, we cannot hope or expect too much. Said Jesus, "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full."

REALIZATION.

In my integrity, Belov'd,
Wherein I see as God,
I see you on Life's shining path,
Your feet with Glory shod.

Upon your head the crown of Joy That will not pass away, Your body glorious in Strength That never can decay.

I see you free and unafraid
Above the clouds of doubt,
Whene'er you pass thro' dangers dark
Gods' angels camp about.

Sweet flow'rs of Love and Hope spring up Where'er your feet have trod, This is my thought of you, Belov'd, Wherein I see as God.

HEALTH.

I realize that it is not I that speak, but the Father that dwelleth in me.

Realizing this I know that my words are spirit and life, and shall be health to whomsoever will receive them.

I breathe deeply and realize the rest which comes from knowing that the intelligent Father Mother love of the universe cares for me.

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The Beloved One.

By RICHARD WHITWELL.

"The Present is the only time for us. Future is not our prime concern, nor yet the Past, but oh, what a hold have they upon our consciousness! Betwixt the two we dream through our little day. Eliminate memories and anticipations, and what is left? Let them pass, and with them all fear. They gather, a mist, about Thy form, that we may not see Thee, Beautiful! Let them pass! Behold. Thou art here, O radiant One, for the Present is Thine. The veil withdrawn, we meet Thy loving gaze, and now we touch Thy garment's hem, and in the music of Thy Presence we are healed."

-The Gold of Dawn,* p. 19.

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True thought tends not to abstraction, but to definiteness. By virtue of its own necessity it rises beyond the earthbound mists unto true perception, which is the thought of God itself. And that is supremely definite. The witness of this is the beauty and wonder of the infinitely little even as of the infinitely great.

But there is that in man which seeks to evade the definite and the true, because it gets so near to himself. It makes an approach so close to the inner citadel that he does not like it. It gives him much discomfort. Nevertheless, though he may take refuge in abstract thought, and cling to the thought of God as abstract Principle, it is a position in which he could not ultimately remain. There would be danger of man becoming the same in miniature, to the loss of his own identity. Whereas it is identity that Life is ever questing for.

Through the soul, God will at length see Himself, as with His own eyes. Here is the wonder of being, that God is infinitely personal. An infinite care, concern, and regard draws nigh to, yea, encompasses every point of being. Nought is there in Life outside the range of that

Wisdom and that Love.

* The Gold of Dawn, by Richard Whitwell.
Science of Thought Review Office. The 2/6 net.

The fine point of that Consciousness traces the beauty of the little flower, perfects the wing of the butterfly, and the delicate formation of the snow-flake. Its definiteness expresses in the rapture of our little English song-bird, those sweet, clear, pellucid notes, each so distinct, so pure: in the strain of skylark, blackbird, nightingale, every little tone-poet of our countryside; yea, also in the song of praise, the melody which breaks through the human heart, and rises to the heavenly precincts.

"Out of three sounds" there springs, "not a fourth

sound, but a star."

Utter clarity of conception unto the infinitesimal; therefore, at every point, creative beauty!

In answer, life's response, life's utter praise.

Somehow, intuitively felt in the human heart, and in nature's heart, an answering Goodness that is right at hand.

At every moment there is available immediate Good to

meet immediate need.

Infinite perfection would be less than Itself, did it not come to its point of definiteness. And at every point It declares Itself in Its own likeness. In the soul, articulated from that Divinity, the same word speaks, "thou art My beloved."

"Lo, I come," cried the Psalmist,

"In the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart."

And again,

"The vehicles of God are twenty thousand, even thousands of thousands:

And the Lord is in the midst, even as in Sinai, the holy place."

Religion, too, requires its point of definiteness in time. Erase that connection, and it is a beautiful abstraction, even as a nebula in the heavens, without a central nucleus

for creative activity.

Everywhere, in all, through all, is Life, in presentness. Nigh to every soul is It present, in its Wholeness. The wholeness is everywhere, even as at a single point, and expresses perfectly in a little thing. It is in infinite manifestation, yet in exquisite differentiation. It is behind the soul, its sweetness waiting to reveal, in consciousness. "Thy will be done": a perfect working, a perfect fulfilment.

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SCIENCE OF THOUGHT REVIEW

"Be ye perfect," said Jesus, "even as your Father in

Heaven is perfect."

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Is not Life wonderful, then, that what is truest in God and truest in man is of the same nature; that man, in his own feature, is yet to reveal the supreme Beauty in its human counterpart, for that "in His own image created He him." There is then a demand for the surrender, in man, of that localised fictitious thing, that false "ego" (which has in and of itself no reality, yet masquerades as such), in order that the greater Life, which is life indeed may live and abide in him.

Certainly Christianity stands for the deeply fruitful fact, conviction, practice and achievement-Incarnation, in the widest and most varied, as well as in the most precise and deepest, sense of the word. For Christianity surely is not merely a doctrine-however true-of certain laws and principles of the spiritual life, with vivid pictures of apparently historical scenes and personages, not one of which need have any factual, happened reality. But precisely the central conviction and doctrine of Christianity is the real prevenience and condescension of the real God -is the penetration of spirit into sense, of the spaceless

into space, of the eternal into time, of God into man."

(Baron Friedrich von Hugel.) Even as man, from just where he is, turns to God, that is, tends to the reality, so becoming spiritually true, all Life will tend toward him in blessing. And it will minister in the way that is most needful. Then may he look up with eyes of love, and say, "My Father" (meaning also Mother, too), and hear Life's whisper breathing in his spirit, with strangely intimate voice, "My child!" will then meet what haps, with joy and gladness, and with an encompassing rich suggestion of faith. feels, in that way are his senses open, and from the wide universe there flows that which this faith asks for.

and ye shall receive," said Jesus.

Man is seeking his own true life; but when he truly knows, when he truly finds, lo, it is God looking through, it is the light of God shining. In the end man knows God

and God only, in all and through all.

Through self-surrender is it known, in the immediate experience, losing oneself, in the separate life, just there. and finding the more worth while. Beyond this local consciousness a fuller life, and love and truth revealing! such a moment a presentness is touched, is felt, is known. and this is absolvent of that which has been, and has led up to this. The touch is cleansing, and wholesome to

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man's spirit, and with healing; there is a pulsing of the

timeless in it; yea, the very peace of God.

Even as we live truly the virtue of our soul goes into the thing that we do. Just as in prayer, when we pray truly, the virtue of our soul goes forth in that prayer. And even so when we ask for blessing on our brother, or on our sister. If we see God, whom we love, in our brother, by that recognition would not our relationship be blessed? Only kindness would go forth, only praise, unto our God, unto our brother; unto our God, Who is the life, in wonder, in our brother.

"I will bless the Lord at all times. His praise shall continually be in my mouth . . . my soul shall make

her boast in the Lord."

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Every moment may be well used. Nor can we say that it is well used, except we let thoughts of love, joy and peace possess us. "Whosesoever sins ye remit, they are remitted." The Master deals with the magic of forgiveness. Shall I not remit the sin in my brother who has offended against me, even unto the erasure of the cause thereof?

The inner life grows by the outer "letting go," and yet, conversely, by the expansion of the inward the outer is enhanced.

If we could see clearly, would not many of our troubles vanish away as mists of the night. In all and through all is the one Life; in all and through all works the one Spirit. If we could but see clearly would we not discern everywhere, and in every soul, the operation of that Spirit? Then, to our open vision, would not Life reveal in its simplicity and in its loveliness? As man sees, so he acts. Let the Light shine in him; by that same action evil will pass away, even as a dark shadow passes. When he sees the earth to be full of the glory of the Lord, nought will there be to hurt or to destroy therein.

Here is an extract from an old letter of four hundred years ago, by one, Fra Giovanni, contemporary to Savonarola. It is written to a Florentine Countess, and is dated Christmas Eve, 1513. Yet it is timeless in its appeal.

"Contessina, forgive an old man's babble. But I am your friend, and my love for you goes deep. nothing I can give you which you have not got; but there is much, very much, that, while I cannot give it, you can take. No heaven can come to us unless our hearts find rest in it to-day. Take heaven! No peace lies in the future which is not hidden in this present little instant. peace!

"The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see, we have only to look.

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"Contessina, I beseech you to look.

"Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a living splendour, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty: believe me, that Angel's hand is there, and the wonder of an over-shadowing Presence. Our joys, too; be not content with them as joys. They, too, conceal diviner gifts.

"Life is so full of meaning and of purpose, so full of beauty—beneath its covering—that you will find earth but cloaks your heaven. Courage, then, to claim it: that is all!

"But courage you have; and the knowledge that we are pilgrims together, wending through unknown country, home."

We sit behind ourselves, are present to life's experience merely in our bodies, with meagre perception of the brain and the senses. The informing spirit is behind. Oh but when It touches, with immediacy, the vehicle, the eyes become alight, the whole being alert, the expression shining. The purpose of life is that it become the vehicle of Spirit's intercourse, that It may pulse through, be Itself in us: man's life being thus enhanced, or becoming, as Jesus said, "more abundant."

Do not identify yourself, too utterly, with that which you see in the glass: that is also a shadow, it is not you.

Neither identify yourself with the thought-pictures that others hold, whatever they be. They are also reflected images; they are not you. "Beware," also said Jesus, "when all men think well of you." Be careful not to add your own signature thereto.

What am I? In a separate sense, just nothing at all. But if I turn to God, does He not see His own likeness

and image, and rejoice in His own child?

Wonderful is the truth, when we are ready for it; when that which is false in us, the ego-centric consciousness, is lost in God's unfolding vision, whereby we see truly, with clear perception, Life in its balance, its grace, its sweetness, its beauty, its music, its wholeness. The eye of singleness has opened, and in its purity of gaze we see

God in all life, and in our brother. We see the Beloved,

and the Beloved is nigh.

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Ah, if we could but see our brethren in that Light, would our communication be on the surface, the mere touching of the outward, and maybe its resentful dismissal? Nay, would not the soul be visible as a very fountain of delight, in which the active Love, which is the Spirit of God, circulates? Would not strange contact be made, new understanding arise, which would dissolve the shadow which impinges from without? Would we not see, in and through our fellow, the beloved One who wins our heart? If we but knew the wondrous rich meaning of Life, about us, and in us, would not our hearts leap with joy? Would we not find strength and inspiration therein to meet our circumstance, however difficult it may seem to be, with the joy of conquest?

We do not think of God in any theological or academic way, but rather as vital, dynamic, real truth of being. Yet God is also infinite Personalness, caring divinely for the least of His creation: a caringness which cannot but have definite and particular application toward the little thing even as toward the greater. Where faith looks up,

Love reaches down.

As the soul becomes self-emptied, so there is a rising therein of the very water of Life. The supremely lovely reveals: the beautiful, the true, the best; behind the appearance, in man, in one another, in the Life around!

"Direct, control, suggest this day
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite."—

—Bishop Ken.

→000<

"There is a great difference in the Oriental mind between the son and the first-born son. The first-born was the heir; the others came in for something, but the eldest was the heir. So we are told that 'He is the first-born among many brethren'; and we are called the 'first-born ones.' So, beloved, you are a child as an angel cannot be; you are a child as Jesus is."—A. B. Simpson.

[&]quot;Beloved, now are we the sons of God."—St. John.

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SCIENCE OF THOUGHT REVIEW

Parables of the Rose.

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By H. B. TURNER.

XV.—AN EMBLEM OF BROTHERHOOD

In all probability the Rose has been used as an emblem of one thing and another ever since it first attracted the attention of man. Amongst the ancients it was the emblem of secrecy; hence the phrase-"under the rose." white rose has been regarded as a fitting emblem of purity. and the red rose of love. The rose has also been taken as a party sign—witness the Wars of the Roses. One nation

at least has adopted it as a national emblem.

Now the rose cannot be fittingly taken as a party, or even as a national emblem, for it has its home amongst. all peoples, and may be said to be international. illustration of this I take my favourite rose, "Madam Butterfly," and ask "Whence didst thou come, most beautiful and faithful of flowers?" The answer I get is that Madam came into being in a rose garden in Richmond, Indiana, U.S.A., and belongs to the great family of Hybrid Teas. But whence had the Hybrid Teas their origin? They came by crossing the Hybrid Perpetuals with the Teas, and the first H.T., the famous "La France," was raised in France. Going a little further into history one finds that the Hybrid Perpetuals owe their origin to a crossing of the Damask with the Hybrid China Roses. Now the Damask roses sprang from Syria, and the Hybrid Chinas and the Teas from China. As other species have come from Japan, Northern India, Austria and other countries, it is obvious that no one people can claim a monopoly of this flower. To-day florists in Austria, Germany, Holland, France, England, Ireland, the United States, the Colonies and every other country that has a place in the sun, are constantly adding names to those thousands that tempt the lover of roses from every side. Truly the blood of many races co-mingled flows in the veins of our Queen. Anywhere and everywhere, where sunshine and love are found, the Queen will unfold her beauty and spread her fragrance; and no more fitting emblem could be found for the brotherhood of man, save that of the Cross of Christ. It might therefore most right fully be adopted as the Ensign of the League of Nations.

Hear then this parable of the rose. Just as the barriers dividing the old species have been broken down by a long process of hybridizing, men of all nations bending their energies towards the production of roses of super-excellence; so there is a Spirit at work breaking down the barriers of class and clan amongst men, and working towards the production of the super-man. St. Paul saw the middle wall of partition, that divided Jew from Gentile, giving way before the work of this Spirit in his day. He saw that in Christ there can be neither Jew nor Greek, bond nor free, but a new man, a new creation. Paul saw Christ uniting men of all nationalities, and out of this most wonderful hybridizing of spirit, a new and greater race being produced. Adopting the exact metaphors of St. Paul. one may say that, instead of many houses or many temples representing many nations, the Apostle caught a vision of a fabric more matchless in glory than any architect had ever dreamed. He saw peoples from all lands, men from every kindred, tribe and tongue, being brought into a household of God, fitly framed and growing into one great temple, the habitation of the Father after whom every family in heaven and earth is named.

Paul was in prison when he had that vision, and wrote his Epistle to the Ephesians. In imagination I see some philosophic friend visiting that prison, and, after listening to Paul's account of his vision, trying to count the cost of his mighty programme, and asking "how can all this be done?" The philosopher points to the world that seems to him so terribly real—an empire soaked in blood, men delighting in lust and war. "Whence," he questions, "shall spring this temple of love? War can beget nothing but war, for like can only beget like. You cannot expect a lamb to come forth from the lair of a wolf, or a little child to be born of tigers. Whence then brotherhood and

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ightions. Then I hear the answer—"Ah, my friend, you see these seeming realities, these men with swords and spears, these generals fired by ambition and war-lust, but I see realities more enduring than these. I see 'the exceeding riches of His grace'; I see love that passeth knowledge. The wave-lets of this love, like the wavelets of boundless ocean, wash about my feet so that I know it, I experience it, yet it passeth knowledge, for it reaches beyond my sight, and ever beyond, immeasurable and far more abundant. It is the love of God, love that shall not fail, for He is the Father of every family, and I bow my knees to Him in prayer."

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"But of what use is prayer?" asks the Philosopher. Then the prisoner lifts his head and gazes with thoughtful eves into the unseen, where he sees visions of spiritual world-wide conquests made by the Divine Love these visions come backed by a sense of power more great and wonderful than ever thrilled an Alexander or Casar It is the power of omnipotent spirit. He feels this power pulsating in his own life. He knows that it is the power that has carried him through a thousand perilous ways in the past, and made him the messenger of life and salvation to a thousand towns and villages. It is to this power that prayer links his life at all times. That is the use of prayer It unites man with God. It opens the door of man's being to the Infinite. It makes man a channel of love, through which immeasurable forces of love may flow to the human race, so making Brotherhood possible, and making real at the same moment the super-man who is filled with all the fulness of God.

At the beginning of this series I said that God's purpose in the world is that the wilderness and the solitary place should blossom as the rose. I pointed out that the roses have many lessons to teach that this most desirable end should be realized. What then have these rose-parables taught? They have taught the possibility of a new life, gained by the surrender of the old barbaric life, and the reception of the Christ-life. As this new life is lived in the light of God's presence, breathing the air of heaven in the broad sun-lit places of the Kingdom of God, feeding upon the riches of Divine Grace, drinking the gentle rain of the mercies of God, ever greater and more beautiful, more healthful life is experienced. This life finds a natural expression in lovely deed and fragrant influence. lovely deed and every healthful thought cast into the great world of action and thought around, causes ripples of love that circle the world, and circling it make brotherhood more possible.

Now we see that behind all human effort and thought lies the illimitable love-life of God. To this illimitable life man links himself and his fellows by prayer-thoughts, so that through all humanity there may pulsate mighty forces making for peace. What then shall happen if all the readers of this Review experience this greater life, and think these thoughts, and send out these rippling love circles? What if the whole Church of Christ in every place should wake up to realize that the sending out of such love is more precious to God than all religious ceremonies, and that such ceremonies are only valuable at all

as they are vehicles for the diffusion of this love? The answer is that a world would be realized more beautiful than Thomas More or William Morris ever dreamed. All men would henceforth "go out with joy and be led forth with peace" into each day's labour; and before a vision so glorious, the mountains and the hills would break forth into singing and all the trees of the field would clap their hands.

We do not say farewell to the Rose at this point. Rather we would adopt for all time, as the emblem of our fellow-

ship, a red rose—the red, red rose of love.

THE END.



Worldly Gain versus Divine Blessing

WE all know that it is possible to become successful and prosperous in a worldly sense, if we are sufficiently striving, persevering, and, perhaps, ruthless. But this is only a counterfeit of the life of true blessedness. For it is not complete. While a man may "get on" in life, and become well-to-do, yet his life in other directions may be very unhappy. This, alas, is only too often the case. Those who are successful in their business or profession are often unsuccessful at home.

But this is not all. The prosperity won in this way is difficult to hold. Every man's hand is against us, and invisible forces seem bent upon drawing away from us

that which we have so hardly won.

But the blessing of God is a very different thing. Good comes to us pleasantly and harmoniously from every angle; and in addition it stays with us. Further, it is not a state of worldly prosperity, but one of true blessedness, that fills the life with the real and true and precious, worthwhile things, that can alone make us truly happy. All this is explained in the new lectures that are being prepared by the Editor, fuller particulars of which are given on another page. He is strongly of the opinion that Christian people have held wrong ideas on this subject, and that in consequence they have not enjoyed their privileges as children of a loving Father. Just as they have suffered from disease through believing that it was God's will that they should do so, so also are they suffering from many other ills, and equally needlessly.

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By SIDNEY TAYLOR.

THE things which are eternal are spiritual and cannot be perceived by the physical eye. To the physical senses the concrete is more real than the abstract, but spiritual know. ledge demonstrates the greater strength of endurance of As spiritual food is more satisfying than material food, it is futile to seek a substitute for the fabled ambrosia in a rigorous system of diet, exercises and affir-These are but the leaves of the Tree of mations alone. Life, the most vital part of which is the root—and this is Love. Love, being an abstract, is a quality of eternity. Even in the material world, that which endures longest is not the work of man, but of God, and is partially an The hills are an accepted symbol of countless ages, but a more appropriate one is the growth of nature. However many centuries ago the most antique papyrus, yet extant, may have been "hieroglyphed," it is surely effected by time, while nature, commencing with one minute seed, yearly performs the wonder of resurrection. God cannot be approached without one becoming aware of the truth of eternity, for it is the property of spirit.

Whosoever makes love the foundation of life, builds his house upon a rock, against which the elements war in vain. A spiritual life is always prepared for conflict in defence of truth, and love is, at once, a fortress, arsenal and a sanctuary for the recuperation of spent energy. defence love is impregnable, for it is the strength of

strength.

partly unfolded soul cannot always discriminate between spiritual love and the world's idea of love. This requires self-command, for to be neither wholly one thing nor another is spiritually weakening. Until one is firmly established in the strength of divine love, it is circumspect to avoid entirely anything of the nature of cloaked morals. If all one's efforts are making a bee-line for the abode of Truth, the conscience is acutely aware of duplicity immediately upon contact. Indeed, at times, the ability to translate innuendoes into plain language is most disturbing, inasmuch as it seems to imply the arousing of unworthy This critical juncture is that step in spiritual unfoldment where the understanding breaks the confines of the rut of personal reasoning, for one of the privileges

of a child of spirit is a greater understanding of good and evil. When the understanding reaches the season of flood, it must be directed into canals or channels of Constructive Thoughts, cut by an implement labelled "Abstention." St. Paul gave a golden rule for the conservation of spiritual power when he supplicated us to "Abstain from all appearance of evil."

But this will not always protect the aspirant for perfect enlightenment from depression caused by the presence of evil. Such periods can be turned to good account. If one of nature's laws has been neglected, we are notified of the fact by pain. So, too, when the laws of spirit have not been strictly adhered to, we are given a warning by a higher force. Depression is a state of receptivity, and the impressions we register are regulated by the strength or weakness of the mind. The best course is be alone and open the mind to allow an inflow of Divine Mind by such method of prayer or meditation as experience decides.

Until attacks of depression can be successfully routed, it is impossible to perceive the continuity of love, which retains the state of happiness, peace and general well-being. The pleasures of earth soon cloy if protracted to an abnormal length of time, and boredom is fatal to the would-be seekers of the Kingdom. In fiction it is difficult to carry the reader's interest beyond the climax. Is spiritual love,

the bored one's demand, a prolonged anticlimax?

For excitement, adventure and breathless interest a pure, spiritual life cannot be exceeded, because the point of interest is transferred from incident to incident, each occurring in methodical sequence and bearing a definite relation to each other. Every day, although a "complete story" in itself, is connected to the morrow by a "to-becontinued" feeling. As in a novel only that is admitted which helps the construction of the plot, so does a spiritual mind find constructive value in even minor incidents of life.

The text-book, the only really infallible one, of the assiduous pilgrim is the sublimest work of all, because, besides being a perfect mirror of the daily round of every age, empire and clime, it details the manner of sanctifying life's tasks. The Bible declares that no life need be prosaic or tame. Holy Writ, it may be objected, is not always happy. Of course, this is to be expected in the denunciation of sin, but the aim of this is to point out the effects of disobedience. Is there any sin which the Bible does not punish in theory and fact? They who obeyed the command of God had the option of His will or self-will, and the former was always successful. The Scriptures

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SCIENCE OF THOUGHT REVIEW

epitome the daily problem of a typical Christian. The Old Testament depicts life "in the raw," which the spirit the New Testament transforms into the glory of a new Revelation.

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In the face of unavoidable conflict, is there an incentive to seek the Kingdom of Love? Have not coveted things been obtained by the confessedly unspiritual? Truly, they have, but their highest possibilities could not be realized in such a manner as they would choose, and besides, from all who have no spiritual possessions "shall be taken away even that which he hath."

All the forces of the spiritual universe are urging to one final great reality—the substantiation of the motive of Primal Cause. The present is not too soon to prepare for this divine coup de grâce, for every step in the wrong direction leads to inevitable destruction, and weakens the courage to retrace the lengthening distance to the true The sooner the Kingdom is sought, the sooner is the truth of eternity understood, whereby is born a courage strong enough to encounter the hardest battle. Victory is doubly sure when the inner eye beholds, as did Elisha's servant in besieged Dothan, a protecting host encamped around.

The things that are, are not the things that shall be, and unless we keep our lamps trimmed, we shall not

inherit the things to come.

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Again the budding soul is perplexed and inquires, "Do we have to think of God continually?" Assuredly. is the secret, or rather, open truth of unwavering spiritual strength. That which we make a habit of common thought is what we become. It is impossible to keep the thoughts up to the concert pitch of love vibrations unless we constantly tune ourselves up by prayer in the subconscious mind, which should be always in abeyance until the conscious mind needs it. In other words, prayer should always be "in stock." This also keeps us from the snare of suppressed desires. The natural care for one's own safety is further facilitated by welcoming the command of the Holy Spirit when It declares, "This is the way; walk ye in it."

One of the virtues of spiritual harmony is that one is never unbalanced by the unexpected. Many a clever fellow, through the want of aplomb—as when suddenly called before superiors—has lost splendid opportunities. Presence of mind saves many accidents, and its absence is the cause of most. Being honest with life (which means one's neighbours, too), putting into it a bit more than is taken out, realizing what life is meant to be, not fearing he Old pirit of a new

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ence eans in is aring to take it as it is and moulding it anew—in short, doing the work which God sets us—is the recipe for self-possession.

It is the stamp of modernism to be cynical about love. Vet what is courtesy but one degree of love? Modernism will hardly go so far as to repudiate good manners! understanding of the law of love is the making of a valuable citizen. The attitude of man to man should be, "I love you," not in words, nor in a weak, sentimental manner, but in inconspicuous generosity, thoughtfulness, forgiveness and sympathy. This will also compel fear to give place to confidence. The vibrations of love nullify the nerve-wracking awesomeness of pomposity, or the malicious motives of spitefulness. The core of attraction is the desire to serve, unseen and unknown. This gives a sense of freedom, unself-consciousness and the ability to meet others eve to eye. Frankness is a most winsome quality. Love is adaptable; firm, but pliable. It eases the jolts over life's uneven road, like a well-sprung and tyred automobile. This "upholstered" sensation extends its effects to the physical body, feeding the skin better than expensive toiletcreams. Love does not require a reward from manalthough it often gets it-and its presence claims the respect of even the nescient and worldly-wise. Being unintermittent, spiritual love has no time for mournful retrospection, or what is vulgarly known in dramatic circles as "sob-stuff." In thus preserving a perennial freshness, which is enhanced with the advance of time, new conditions are accepted with a youthful zest.

The human heart is prone to fix its affection upon one individual in particular, and when the sentiment is requited, all is harmony—providing the situation is legal. But when the other party cannot reciprocate the tender passion, and the loving one is persistent, it—the modified selfishness of the latter—results in the undermining of the health of the mind, body or spirit. Friendship is a beautiful thing when, knowing that love gives freedom, it makes no demands on the other. Even admitting that love is eternal, how is it possible to keep it at its high-water mark? What is to prevent it from becoming stale? One likes to make new friends, but how can all be intimate? To measure everyone with an equal love is surely sophistical,

and must end in loneliness!

To this, there is but one answer. We must all have a mutual friend, lover or alter ego, whose love to us is eternal and changeless. It would be peculiarly satisfying to have an Elder Brother who was so reliable, and there

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is only One who is so qualified—Jesus, the Supreme Lover With Him as a Brother, everybody is to us, and we are to them, a brother. One truth of eternity is the realization of this Divine Presence. Jesus, in saying that where two or three were gathered together in His name, He was in their midst, signified that a holy life is not an isolated Jesus' presence, although real, is an invisible one because He is pure love. We, being creatures of bone, live, as did the bones in Ezekiel's vision, by the breath of God. Thus we are the "I" in God's command to IIve. The spiritual body belongs to eternity, which is symbolized by a circle. If the spirit could discard its prison of flesh, we should become love, but being more of the flesh than of the spirit, we can rise no higher than to LIVE LOVE, From the plane of spiritual love we can draw those to whom we feel an attachment into the all-too-limited circle of a holy family—which requires more skill than mathematical precision.

The spiritual negative reaches its apex, which is pure desire, on the plane of spiritual love, as does, also, the spiritual positive, the apex of which is service through love,

or the perfect use of God-given talents.

Eternity demands the use of the divine powers within us—which are our talents—and if we deny them due expression, life's growth is stunted and our higher self is The building of the new Jerusalem is accomplished with the golden bricks of talents and the mortar Thus equipped, we can raise many beautiful mansions in our Father's house. This is the business of the Kingdom in which we are all fellow labourers under

one Master.

Everyone is not placed in a position to develop his talents, and some are not aware that they possess any. No one need think that he, or she, has been overlooked, for God has given, liberally, gifts to all men. When the eternity of love and the necessity for the expression of the divine within are acknowledged, the path of the latter is cleared, and its ultimate manifestation is accelerated if, choosing the nearest approach to a perfect summer day, one retires to a secluded portion of nature's realm, out of sight and sound of man and his appurtenances, with the object of discovering what life meant us to be. What the artificiality of civilization suppresses, nature reveals. It is a simple procedure, when in the refuge of nature's bosom—conscious of being in harmonious vibration with the flora and fauna; feeling oneself to be a necessary part of the landscape—to concentrate upon Divine Cause.

The powers within always welcome an invitation to be released from obscurity.

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That circumstances prevent the immediate use of realized possibilities is no discouragement to one who lives in eternal love and makes the best use of present means and opportunities. So acquisitive is love that it over-rides the normally impossible. A guttersnipe with this knowledge could rise to any height of ambition, even though it took an alarming number of years. The great need of this frantically busy world is patience, which cannot be obtained without an appreciation of the law of love.

That which passes for material success and prosperity can be achieved without the application of the vital talents, but it does not give the lasting satisfaction which accompanies spiritual unfoldment. The spiral of eternity is raised by using the total sum of spiritual energy in a series of higher vibrations. If anyone should be suspicious about "doing the same things for ever," their fears can be allayed by knowing that spiritual work has an unlimited scope, as is exemplified in one phase of it when St. John wrote, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

If you cannot infuse the spirit of play into your work; if you are not enthusiastic about it; if you are not prepared to do more than your allotted share; if you do not love it: then you have not found your life's work, which should be love in activity, and this always brings happiness.

No detective is more alert than a love-illumined one, which is partly due to a boundless range of interest, embracing everything that is vital to, or concerns life and "is of good report." Life is enriched by a nice appreciation of the value of opposites. The fascination of the discoverable unknown is very stimulating, because something new is the refreshment of life. This is why people of opposite colourings or temperaments often make marriage successful. Whatever one likes to be, have or do can be sustained with unflagging interest when contrasted with its direct opposite. This makes one adaptable to any class of people; extends and intensifies the personality; keeps the mind in a state of effervescence and bestows upon such the name of Wise Virgin, which all must be who would watch, knowing "neither the day nor the hour wherein the Son of man cometh."

There is as much meaning in a Limerick as there is in a loveless life. Is there one who is so weighted with care

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that he has no strength to rise to the height of love's continuity? Let him remember that while suffering all the agony of suspense and awaiting the most tragic doom, Jesus pleaded, "As the Father hath loved me, so have I loved you: continue ye in my love," an act which He simplified by offering to exchange our burden for His light yoke.

Prepared to meet the worst and confident of its strength, love can raise itself from the ashes of destruction with the regenerative power of the phænix. Christ-love is the effortless energy which causes all constructive active energy. It keeps the genius within the borders of sanity and guides

to knowledge the unwise.

414

The will to live is as strong as the capacity to love is great, and the moment that Christ finds a permanent abode in the heart is the event of the second birth.

An Appreciation.

A tribute of sincere appreciation to Mr. Henry Victor Morgan whose addresses at Southport on May 29th will long be remembered by those who were privileged to hear them.

His message held no cult or creed, No startling revelation,

Rather, it seemed, a gentle plea For prayer and meditation;

An urge to raise the consciousness And seek the Secret Place—

Wherein the hungry soul is fed

With food of heavenly grace:
To know our heritage as sons—
Joint heirs with Christ

Joint-heirs with Christ . . . no less!
To all the Father hath of joy
And perfect happiness.

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The spoken word was filled with power,
Grew forceful . . . and more strong.

The key-note—Love Divine . . . and so It melted into song.

And hearts were thrilled to glad response, Leaving their minor kev.

To sing again with God's good man A nobler melody. Yet some there were who knew regret
For long-lost years of youth—
A passing sadness that for long
They had not known the Truth;
For as the flush of dawn will spread
Across the morning sky,
So comes the Great Enlightenment

To those of single eye.

"Beloved, what means this to you? . . ."

The winged years are given

To lift you to the heights where you

Should find your perfect heaven—

Not weights . . . to press you down and down

In earthly limitations:

To those in Christ each added year Means higher aspirations.

And so the seed of Truth was sown;
The harvest is not yet;
The messenger must needs be gone;
But we shall not forget;
Our prayers go with him in his work;
"The best is yet to be . . ."
Life in its fulness pressing through

To immortality.

ERIC ST. JOHN.

THE EDITOR LISTENS.

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We are just back from Eastbourne, having paid a flying visit to hear Henry Victor Morgan lecture. We may as well say at once that we are greatly impressed. He is unique, he possesses a true genius, and he is a man of great platform ability. But he is far more than this. He possesses power, vision and a glorious and uplifting message; but, what is of even of greater importance, he is able to work on his hearers in such a way that they too catch fire and get some of the big vision that possesses and fills the speaker. It is impossible to state Truth in words. It is too big and too subtle. But Henry Victor Morgan, through laughter and poetry and homely illustrations, is able to transfer some of the wonderful vision that floods his soul to the souls of those who listen to him and laugh with him. We testify to having received a great uplift and spiritual quickening.

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Some Aspects of Truth.

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(Concluded.)

By KATE SIMMONS.

For the past two months we have been briefly attempting to understand Truth as a Principle and a Oneness, and Truth as a Universal, or in manifestation as variety. have recognized that this Oneness in expression constitutes true variety and differences, even as trees and their leaves are different.

Correspondingly we have seen that individual minds and ideas must be many and various, not all alike, but all different. Yet together composing a wholeness that is Truth in manifestation, as illustrated in nature which is various in aspect, but one as a general fact.

Thus the Truth is as it were a Rock for us, an interior realization of our contact with that which is Eternal, Per-

fect, and Changeless.

Yet, having found the immovable centre within, we are then able to look out from It, upon the changing, ebbing and flowing sea of ideas, and facts, knowing that the reality which holds them together is an indivisible oneness called the Truth

So many people are confused and worried as to what they ought to believe or follow, fearful that they are on the wrong track, that they will lose the way to Eternity.

We can only lose eternity if we lose our own inner being, our true selfhood in God; and we can only find eternity

when we find our true inner being in God.

The contradiction and conflict of creeds and cults can serve the Truth, by causing us, pressed and weary by outer confusion, to seek within for the Oneness and Allness. Having found this, we can look calmly out upon the babel of tongues and cults, knowing that the Truth over-rules

Thus the puzzle and fear leave us when we realize that the Truth is not a system of ideas or knowledge, beliefs or forms of faith, but the Presence of God within, the Changeless Presence. Yet the appearance of Truth is always changing its outer form, otherwise how should we progress? And, if there were not infinite variety, should come to a deadlock, a finality. Therefore, let us rejoice in all true change; yet, we cannot rejoice in the changes which come from unstable human minds, those are unillumined changes. True changes are those coming from contact with the immovable Centre; from individual

and collective attunement with It.

Thus we cannot really be said to have discovered our own inner being and its contact with Truth, until we have not only discovered the fundamental changelessness which is an attribute of our eternal being; we must also express the reality of this changelessness by our ability to change, progress, and adapt ourselves to higher visions of Truth. But, do not let us confuse true or divine changelessness with the physical changelessness we associate with rigid substances such as stones and rocks.

Consequently, if knowing that we have rigid minds, fixed upon final statements and formulae about Truth, unable to see the universality of Truth hidden in the heart of all variety, then we shall know that we have not come to

our eternal centre in the One.

Let us illustrate the points set forth, because it is important that we should each and all have a grasp of such essentials as unity and diversity, the One and many. otherwise we are unable to understand ourselves, our fellows, or the meaning of life.

For example, we may have a vision of Truth, believing that at last we have found something definite and certain, something to express and record as when we paint a picture

or write a book.

Hence we paint a picture of our vision as we would paint a sunset, but, as we paint there is rapid and incessant change going on, skies and colours vary, there is as it were, an ebb and flow of light.

To-morrow the sun will again rise and set, and we shall have another vision of it. Or we may go to many lands, see many sunsets, and many pictures painted by true

visionaries, yet each different, not two alike.

The vision of Truth that others see can only keep us up to a point, by inspiring and stimulating us to seek our

own vision, to paint our own picture.

Some people would have us believe that the Truth is in one person, one book or system. But, we cannot take the sun from the heavens and enclose it, and this would be a simple task compared with an attempt to enclose God, Truth, the Infinite, in a single personality, form or faith. Yet the Truth is embodied in persons, and expounded in systems and books, supremely so in some cases. When We find the Truth, we have discovered our oneness with the Father, our sonship. Hence a supreme embodiment

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of Truth is sonship, a universal attribute, typical of the true life and being of the whole. Therefore, the Son of God is also the son of man, or mankind, and the life of such an one is lived from the point of view of the whole: of an awareness that love and good are for all, a universality which yet is also most fine in particulars. Let us therefore cease to regard Truth as a system of faith, belief or knowledge, but rather think of It in relation to ourselves as the action of God.

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The action of God sounds vague, what do we mean by this? Just as we can think of the action of the Sun upon the planet, building up and maintaining physical life and form upon it, likewise we can think of the action of God as the Spirit active everywhere, creating and maintaining universal and individual order, harmony, rhythm and balance in the divine world, which we of our free choice

and will should manifest in the natural world.

We can more easily understand Truth and Its universality when we think of It as Good, because we all desired and comprehend universal good. We cannot separate divine attributes, any more than we can separate the faculties of the brain, we can qualify and distinguish between them, as we qualify and distinguish between time, tune, weight, size, form, colour. Yet the brain is one as the organ of the mind; and all divine attributes are One. Hence when we speak of Truth we also mean Love, Light, Life, Substance, an indivisibility, a One Mind.

We see what a lot there is to be apprehended in Truth, for when Truth manifests, Love, Light, Life and Substance are also in manifestation.

Thus, when our thoughts are devoid of love, they are practically certain to be untrue, or, if devoid of life, they are almost certain to be unpractical, or incapable of proof

in practice.

Thus we can test Truth, knowing if it comes from the divine Centre, or whether it is an emanation from selfcentred human minds, bent on hurt and destruction. example, the knowledge which is in association with cruelty cannot be true knowledge, and therefore cannot lead to ultimate good, such as vivisection, or warfare, for the methods employed are intelligence devoid of love, so that the results of such conditions are that men are taken away from Universal Good and Truth, not Towards It.

Truth is a balance of attributes, a Oneness, hence we can go forward into eternity, still discovering, realizing,

practising and proving the Truth.

Unity.

By M. KARADJA.

ON page 183 in the April number of The Science of Thought Review, Mr. Hamblin asserts that "the Presence of God is connected in some way with our Respiration."

I was delighted to read this statement, as it corroborates a Teaching recently given to me, while I was meditating on the words: 'I am the Vine; ye are the branches."

A living tree is obviously an organic unity: every twig is dependent on the root for its nutriment; the live-giving sap supplies every leaf and bud with the food needed. But Humanity consists of countless myriads of detached units. Each separate individual exists because God subsists: all the children partake of the substance of the One Father; yet—apparently—they have no connection with one another. What fundamental link can there be between the different members of the great family?

Do the words of Christ merely refer to a metaphysical fact or are they to be accepted as a statement which is

true on every plane?

We have all emanated from the Divine Mind: fundamentally we are one in SPIRIT. Those who truly love each other are one in SOUL, one in thought, feeling and will. Consorts unite in the flesh in order to procreate life, but union on the physical plane is evanescent. What permanent link can there be between the bodies of a million individuals, belonging to diverse nations and races, at various stages of age and evolution?

I pondered in vain on the solution of this problem and prayed for Light. The answer came in a flash: "THE

BREATH."

How true! We are connected to all our fellow-creatures through an invisible medium: air is essential to life. Air is the most rarified form of matter; it is more indispensable to us than liquids or solids: we can fast for a long time with impunity; we can be deprived of water for a few days without fatal results, but privation of air means almost instant death.

Plants and animals share with us the faculty of inhaling life: the entire Creation forms one unit, even on the physical plane. "The entire Creation forms one unit, even on the physical plane." The entire Creation forms one unit, even on the physical plane." The entire creation is 100.

physical plane. "They all have one breath" (Eccl. iii, 19). On the lower stages of evolution man is not conscious of the great Invisible Forces, which like Electricity only reveal themselves through their effects, but as he ascends

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SCIENCE OF THOUGHT REVIEW

the steep ladder leading to Deity, he suddenly becomes aware of the wondrous fact that verily "our respiration is in some way connected with the Presence of God," as Mr. Hamblin expresses it. The statement in Job xxxiii, 4 then becomes a personal experience: "The Breath of the Al.

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mighty hath given me life."

Clear realization of this great truth creates a yearning to leave the Outer Courts and to penetrate the Inner Sanc-Through brilliant intellectual achievements Man has now succeeded in making the "conquest of the air," but moral qualifications are essential in order to contact still higher Realms. ETHER is the Universal Substance permeating all the elements, like water permeates a sponge. Ether is the very garment of Deity and knowledge of INNER BREATHING has all through the ages been kept rigorously secret. This is a wise precaution for premature mechanical attempts to develop latent faculties can only end in disaster. No bird can live if forced out of its egg before incubation is completed. Too fierce sunlight destroys the human retina. We are here on earth to labour in all humility on the foundations of the Temple; we are not intended to start building the pinnacle.

If the "conquest of the Air" is mis-used, if fire and poison are lifted heavenwards, then the "vials of wrath" announced in Rev. xvi, 1 will be poured out over our poor

Earth.

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All that is not fit to live must be destroyed.

The material "conquest of the air" is a fruit of the Tree of Knowledge and opens up to Humanity added possibilities for Good AND EVIL. Our Supreme goal is not external victories over the elements, but complete dominion

over the enemy in our own breast.

When that is achieved all things are possible: our Lord passed through closed doors, walked on the waves, and rose in the air, in the glorious body. We are meant to start building that vehicle during Incarnation: MAN IS THE FOETUS OF A GOD. At physical birth we start independent life by drawing a breath of air. Ether is the Divine Womb enclosing the Holy Child which is to be born. When the Christ Within is far advanced in growth, we become conscious of the Divine Presence. At the spiritual "quickening," or direct contact with Spirit, the Soul leaps for joy as described in Luke i, 44 concerning the meeting of Elisabeth and Mary. The historical incident acquires fresh beauty and dignity when we realize that it is the counterpart of a universal metaphysical event, the union of the four elements with the fifth, the "QUINTA ESSENTIA,"

or in other terms, the At-one-ment of the Creator and the

My friend, Blanche Cromartie, once tersely expressed

this great Truth in the following words:

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"WHEN ALL ARE ONE, ALL IS WON."

Locarno. Easter Sunday, 1928.

Partnership with God.

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ONE of our workers made a practice of visiting men in prison in order to impart sympathy and understanding and in the hope of being of assistance to some friendless, hopeless soul. One day he asked the warden* for permission to visit a prisoner confined in "solitary." Said the warden: "I cannot let you see that man. He is dangerous. is a very desperate character, the worst case we have ever had to handle; he cannot be controlled or subdued, and much as I dislike it, I am obliged to keep him in solitary confinement."

"What is he being punished for now?" asked the worker. "For wrecking machinery in the shoe shop and attacking

the guards (warders) who interfered."

Persisting in his endeavour the worker was successful. The warden accompanied him to the dark cage in which, like a wild beast, the criminal was confined. At first it was impossible to have speech with him. He loaded the worker with vituperation, ridiculing and cursing him and blaspheming God in his objurgations against spiritual By repeated visits the worker first established an acquaintance and by procured favours, a strong confidence. At this stage the worker asked the prisoner as to the cause of his solitary confinement and received a reply in violent language; the man denounced the prison, the warden, the shoe shop and his fellow workers, or slaves as he called

"What was your job?" the worker asked.

"I worked on a machine that made parts of shoes."

"What kind of shoes?"

"Shoes for children; cheap shoes; prison-made shoes; and I put a curse into every one that passed through my

The worker then asked the prisoner if he had any chil-The American equivalent of the English Governor of a prison. dren of his own. It transpired that he had had a child who died. The worker then spoke of the misfortune of the very poor and the necessity they were under to buy cheap shoes for their children. He spoke of the delicate feet of the little ones and the compulsion they were under to wear badly fitting, roughly made shoes, hurtful to the feet and in some cases even torture. "It seems to me," said the worker, "that were I in your place I would put a lot of love into that kind of work. The children of the poor need it. It would mean a lot to me if I could feel every night when I went to bed that I had made good shoes for very poor children to wear, and thinking of the little feet I had eased would help to make me happy."

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The prisoner was silent, but suddenly, in rough gesture, stuck his hand through the bars of his cage. "Friend," he said, "that's an idea. Tell the warden I want to speak

with him."

That prisoner went back to work, put his soul into his job, told his mates of the idea he had of making it easy for the feet of little children, and within a short time had the entire shop infected with his enthusiasm. He entered into partnership with his fellow prisoners, who caught his spirit and turned out the best shoes that ever had been produced in a prison. The story got about in time, the governor of the State became interested, the work of the men was checked and credit was given on his time sentence for each of these enthusiasts. When they received, eventually, their pardon, based on love for their fellow man, each went out with a new concept of life; the most desperate of all, the one-time habitual solitary, being the most determined among them to see life in this new way.

What is this but a partnership with God? In a measure it is a partnership that we can all assume. God is ready. The partnership is open. Each of us is invited into it. The closer it is made the more effective we become. This is the most profitable of all partnerships, and every successful one must be based upon it. The nearer we are to God, the greater is our strength. The closer our union with Him, the more effective the work of our hands and

minds.

From Scientific Christian Training, II West 42nd Street, New York.

"The heart of a man changeth his countenance, whether it be for good or evil; and a merry heart maketh a cheerful countenance."—Ecclesiasticus xiii, 25.

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SCIENCE OF THOUGHT REVIEW.

The Woman's Page.

THE MIDDLE-AGE TRANSITION STAGE.

By MINNA BLUEBIRD.

ALL our young transition stages are so filled with life, and newness, and wonder, that we pass through them gaily enough—some perhaps almost unconsciously. From the first thrilling hop from the tiny home nest to the seemingly big school-ground—through adolescence, with its accompanying long chain of "crazes" and development phasesthrough the halcyon period of young mating love, when churls may scoff yet not disturb the honied air; when troubles may descend, yet slide off edgeways; when prospects may be black as night, yet mysteriously become camouflaged to the hues of a rosy dawn. On again through the sacred portals of marriage, when in the newness of our union we are indeed content to "let the world go by," because we imagine that at long last every heart-hunger within us is appeased, and that we have reached the mountain-top of human satisfaction and completion. all sincerity and honesty we say

"Mine! God, I thank Thee Thou hast given Something all mine on this side heaven— Something as much myself to be, As this my soul which I lift to Thee; Flesh of my flesh, bone of my bone, Life of my life—whom Thou dost make Two to the world, for the world's work sake—But each unto each, as in Thy sight—one!"

And after that—well, I think God deals very gently with all women (and men) who have staked their all on human love. Perhaps now, for the first time, a transition stage arises, through which we do not pass quite so easily. Perhaps if it were not for the healing touch of small, dependent hands, some would find it desperately hard. But hard or easy, it is a very definite stage, during which we filter for our souls new strength and vision. With new understanding we say: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

charity, these three; but the greatest of these is charity."

Because we are made in "the image and likeness of God" no power on earth can suppress for long the Divine

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unfolding urge within us, and to those Motherbirds who have reached the time when little children no longer enmesh them with a thousand claims (claims which no hired person can ideally fulfil) my special sympathy goes out, because new, untrodden paths are not nearly so alluring in middle-age as they were in our younger days. And again, we have generations of race-beliefs embedded in us that now—in our growing older stage—we are entitled to drift into easier and less exacting days. That we have struggled up the hill of life, and that we may now prepare to slide down in peace and comfort. For just a little spell we may lull ourselves with the soothing reflection that when our mothers and grandmothers had reared their families, they invariably retired gracefully to their armchairs and were placidly content to view the arena of life therefrom, etc., etc. But Mothers, somehow the wishywashy reasoning does not satisfy us very much, does it? For if our grandmothers are to be our patterns in all we do, where are our bustles, our crinolines, our wasp-waists, our swoons, and a hundred other grandmotherly limitations which we have discreetly discarded?

Heaven forbid that we should foolishly emulate our daughters in their dancing and their sporting feats, but in this Spirit-quickened age, we simply cannot become back-numbers, and sit with folded hands, just because we have reared our babies and reached the milestone of middleage. Life is not a cage, nor yet a single hill to be ascended and tobogganed down. It is an ever undulating, ever widening, and very beautiful Broad Highway, and by the time we have trudged along it for forty or fifty years, surely we have discovered our "bent"! The which we shall, if we are wise, take as a sign-post towards the new Service-Land which lies dimly discernible in the

distance.

Perhaps some may say: "No, honestly and frankly, I haven't a bent at all!" To which we reply: "Friend, honestly and frankly, we think you are mistaken!" Perhaps you are thinking it cannot be a real one, because it is not a spectacular or limelighty one, but never were quiet, unassuming lines of service more needed than in this spot-light age.

There is no need for drastic desertion of the home-ship. For in many cases that would mean good-bye to home peace, and harmony, and comfort, but what we would suggest is this, that we recognize middle-age for what it is—a transition stage— and that we should co-operate with the Divine urge within us, by allowing it to express through us unhindered, and thus bring about our development and

highest good.

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In the home, we are so close to all the tiny details, that they seem unnecessarily big and important, because through nearness we lose our perspective vision, so, for just a brief interval, suppose we break away from the "round," and trudge off, alone, to the highest hill we can find-somewhere where an open stretch of country will lie hefore us-somewhere where the sun will throw long shadows, and where the boundless sense of space, and the quiet peace and beauty will sink into our very souls. Then we shall become conscious of the great enfolding Spirit of God, and we can pray, without effort: Father, cleanse me from all unworthy thoughts, that Thy holy spirit may flow within me, to thrill and re-vitalize my whole being. I know that in Thee I am forever safe. Therefore I have no fear of whatever new unfolding may lie before me. It may be that the time is now ripe for me to render wider service to the honour and glory of Thy name. I only ask-" Lord, what wilt Thou have me to do?" By Thy wisdom within me, make Thy will clear to my understanding. Lead me to my place amongst Thy workers. Breathe upon the smouldering faith within me till it becomes a mighty flame—a living power which shall keep me undounted in the face of new Father, I am Thy child. difficulties, and strange tasks. Help me to be worthy of my heritage. I ask in the name of my redeemer. Thy perfect Son-Jesus Christ. Amen.

LIFE.

Just up the Hill—and down the Hill,
To most, Life seems to be;
But from this fettered vision, Lord,
Release, and set me free.

Fill now with tasks my eager hands.
Thy message bid me take.
Endow me now—then send me forth,
To work for Thy dear sake.

A tiny rill from Thee I came,
Then let each onward mile,
Flow swifter, deeper, till I hear,
Thy call—to rest awhile.

I thank Thee, Lord, that Thou hast heard,
This quiet prayer of mine.
Tis answered. This I know, because,
The wish, in me, is Thine.

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A New Work by the Editor

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The Editor is preparing some lectures which will be issued in manuscript form. They will deal with the more practical aspects of Truth, such as: the bringing into manifestation, in this life, of the Divine order, not through effort or strain, but through allowing the blessing of the Lord to come into manifestation.

We feel that those of us who know Truth, and who live by the Spirit, should manifest not only the fruits of the spirit in the character, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, steadfastness, truthfulness, patience, faithfulness, etc., but that we should also manifest the harmony of the Spirit. In other words, that we who live in the Spirit, should manifest the spirit of perfection.

In the Bible great emphasis is laid upon the value of a blessing. The blessing of a father on his son was a great thing, but the blessing of Jehovah was, of course, of far greater importance. In the last verse of the 129th Psalm, Authorized Version, we read: "The blessing of the Lord be upon you: we bless you in the name of the Lord"; but in the Prayer Book version it says: "We wish you good luck in the name of the Lord." There is a great deal in this artless, ingenuous and simple expression "good luck, in the name of the Lord," as this series of lectures will show.

It is almost universally accepted that good fortune and a happy life do not always come to those who strive the most, or to those who desire them the most, or to those who deserve them the most, because of their cleverness, ability, etc. The world shrugs its shoulders, remarking that "it is a matter of luck: at one time you can do nothing wrong, at another time you can do nothing right." But those who possess a certain amount of inner knowledge are aware that there are favourable times in a man's life, and also times of adversity that those who to-day flourish, may to-morrow be involved in disaster. Further, they know that this "fate" is of the earth, earthy, and can be transcended if the earthly consciousness is transcended.

But this is not the whole of the truth. There is a stream of life that is filled with harmony, peace, order, beauty and good. This stream is the stream of Blessedness: in

it all things come to pass at the right time, obstructions move out of the way at the right moment, while everything that is required comes just when it is required. When we are in this stream everything works together for good; we are led to do the right thing at the right time, to make right decisions, and to choose the right path in all our affairs. We are led by the Spirit, prospered by the Lord, blessed by the very Good of Heaven. The Good that belongs to the real Divine World manifests in our life—its beauty, its harmony, its peace, its tendency to express ever increasing good.

When we live in this stream of blessedness, which we have tried to describe, we become conscious of an influence for good working on our behalf. We realize that invisible forces are ministering to us. When we travel everything is ready for us. When we engage in work, we find a public ready and waiting for that which we produce. When we meet with an apparent disappointment, or hindrance, we find that it is the very best thing possible, and that all that we have to do is to wait for the Spirit to open up a better way of higher good, one that is more filled with harmony, peace and joy.

But there is another stream of life that is poisoned at its source by the human mind and will. In this stream there is no blessing. Life is out of joint. It is like an engine whose timing is wrong. Nothing happens at the right time. Every road seems closed. Progress, if any, is made only by effort and strain. Everything and everybody seems to be against us. If we achieve anything there are those who plot our downfall. If we win anything in life's battle there is always a tendency for it to melt away. On the other hand, if we are what is commonly called successful in life, then there is something that counteracts it. To the success is added something that robs it of all joy and satisfaction.

Contrast this life without blessing with "The blessing of Jehovah, it maketh rich, and He addeth no sorrow with it." When we receive this blessing it makes us rich in all the things that really matter, and with it no sorrow This does not mean that we shall have no sorrows at all, for life is made up of sunshine and shade, but that God's blessing is a real and genuine gift of harmony, good, peace and all that makes for joy and true satisfaction.

When we enjoy ordinary so-called good luck, that is, one of those periods when everything goes swimmingly, we cannot enjoy it to the full, because we know that it

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cannot last: we know that our time of so-called good luck, or our good period, will be succeeded by a time of so-called bad luck, or a period of adversity, when nothing uill go right.

But when we enjoy the blessing of the Lord, there is not only no sorrow added, no hidden worm, no secret source of disappointment, but there is only good, there is only satisfaction. There is no "catch" in it, to use a colloquialism: there is no thorn: it is genuine and true.

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The Editor knows personally those who live this carefree, harmonious life, in which is expressed the Divine order, beauty and perfection. His own experience also convinces him that the stream of blessedness over-rules the law of sowing and reaping.

The Divine Order is a healing, restoring, restraining influence that operates all the time that we allow it to do so. How to allow it is the great problem. There are rules governing this life of greater freedom, there is an apprenticeship to be served, there are changes which must be made in one's mental attitude; there are inward adjustments which are necessary; there is an inner life of correspondence and conformity with the Divine Laws of Perfection, which has to be cultivated.

All these will be explained in the Editor's lectures or lessons on the subject. Readers may register now, although the typescript lectures will not be ready for a few weeks. There will be no fees charged, but the lectures will be sent on the love offering plan, and those who can send only a few shillings will be as welcome as those who can send several or many pounds.

"Freely ye have received, freely give." All that we suggest is that each student or reader of these lectures should do his or her best to help this work according to his means. The more we give the more we receive, and vice versa.

"I know how very many times we think that, if we were to surrender to Him, we should be called upon to do some hard thing, to bear some heavy burden, to dwell frequently in the darkness, and altogether have anything but a happy experience; but the testimony of God's Word is quite the opposite—'I delight to do thy will, O God.'"
—J. Wilbur Chapman.

The Life of Spiritual Attainment.

By THE EDITOR.

As readers will see by reference to previous articles* in this series, the principal requirement is that we contemplate God. While we do this there must, in the background of our mind, be a willingness and settled intention to readjust ourselves into conformity with the mind and will of God, every time that fresh demands are made upon us. Because naturally we are of the earth earthy, great changes have to be made in the personality before we conform to the likeness of the Eternal Son. we have to readjust our mind, heart, desires and will to the Divine mind, heart, desires and will, again and again, until we become as our Lord told us we must be, "perfect even as our Father in Heaven is perfect." First we have to be born again of the Spirit, and we have to grow in Grace as the theologians term it. There has to be a rebirth of the soul into the life of the Son of God, after which the babe has to grow into the full stature of the Heavenly man.

All this may sound rather theological, so let us put it in other terms. First, we reach the awakening stage. Previously, we have only been interested in things which have to do with the senses and the ordinary self life. But when we come to the awakening stage we find ourselves changed, so that we desire, more than anything, spiritual and heavenly things. After this we find that there is a conflict between the old life and habits and the new; and the old ways seem to have the best of it most of the time. Later on, however, we find that we are making ground, until at last our character becomes very much changed. Psychologists like Professor Henry James could no doubt explain all this process in terms of Psychology. It does not matter, however, what terms are used, either those of Theology, ordinary everyday language, or the jargon of Psychology, it is all the same experience that is described.

Now what some people would term "contemplating an ideal," we call contemplating the Divine. The Divine is always that which is above us, and which is our highest conception of perfection. Thus, in a way, we create our own God. God is to us the highest idea of perfection of which we can conceive, at this stage of enlightenment.

Spiritual Attainment) and May (Life of Spiritual Attainment).

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As we advance, our ideas of God advance also, so that our God changes, although of course it is only our conception of God that alters and develops. By contemplating the Divine (our highest conception of God) we gradually become like unto That which we contemplate. But there is no finality, for by this time our conception of God has advanced to such an extent that we see unending vistas lying before us, all more beautiful and entrancing than anything we have known before.

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And so we go on, ever rising, ever expanding, ever progressing. Our progress, however, is not due to our own power or efforts, but to the power of the Spirit which changes us into the Divine likeness as we contemplate His

perfection.

Of course, we have to adjust ourselves, and re-adjust ourselves, again and again, as fresh demands are made upon us, and fresh fields of conquest open before us. We have also to alter our mode of life so that it expresses, more and more, love, truth, justice, mercy, and other Divine qualities. But the change in us is primarily and principally due to our contemplation of the Eternal and Perfect

This is why all religions exhort their followers to pray, for prayer is the God-provided pathway between man and the Divine. Contemplation is the highest form of prayer, but all forms of prayer are good. Those who cannot contemplate can, perhaps, meditate; while those who cannot yet meditate can pray extempore; and, again, those who cannot do this can read or repeat prayers, that put into words the inarticulate yearnings of their soul. We should each follow the form that helps us most. All prayer brings us nearer to God and makes us more like the Divine

Quite naturally, the changes that have to take place in us are tremendous and far-reaching. Those who believe in re-incarnation say that it takes thousands of incarnations to reach perfection, but Jesus Christ brings us the gospel, or glad tidings, that in this life attainment can be made and immortality reached, with freedom from participating in what He called the second death. Because He attained and was perfected, or made perfect, so also can we if we obey (that is, follow) Him. "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec." (Hebrews V.

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Jesus Christ is Lord of the Immortals, and it is this great and lofty goal of endeavour that is offered to us, nothing less. But, "not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Questions and Answers.

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Q.—It is said that we need not hoard money, as we have only to live from day to day, and the Infinite Spirit supplies our needs for the day. But what about one who has a large family of young children, and he is the only bread-winner? Should he not make provision for his young family in case of his sudden death, or illness, or physical disability? If he followed the rule of "live from day to day" his young family would starve in the case of his sudden death or disability. Need he not hoard for the sake of his young family?

A.—There is no reason why ordinary provision should not be made for those dependent upon us, but such provision should be made with the clear understanding that, of itself, it cannot protect them, but that only the love and care of God can do so. If we put our trust in our own efforts, and in money invested, then we may find that our trust is in vain, for material riches may fly away, or we may fall into trouble which eats up all our savings. If we admit into our consciousness, as our correspondent does, the possibility of early death, or illness, or physical disability, then these things are part of our life, and, therefore, may appear at any moment. But the Science of Thought student does not allow these ideas to live in his consciousness. He rules them out: he will not accept them: he keeps his mind fixed on the love and care of God. He declares that as a child of God he is for ever protected, sustained and kept, and also his children. he keeps his spiritual vision clear, and if he lives in this higher consciousness, in which he knows himself to be safe and secure in the love and care of an infinite and almighty Father, then no evil can come nigh him. He is safe, and his children are safe: he is blessed, and they are blessed. The 91st Psalm becomes true in his experience; not through slothfully allowing everything to take care of itself and trusting to luck, but by attaining to the higher conscious-

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ness described in this psalm. It is not an easy thing to attain to this higher consciousness which rules out all loss evil, sickness, accident, etc., and which recognizes only God and His omnipotence, love and protection, but it should be the goal of our endeavour. When it is accomplished we are surrounded by an aura of Divine origin, which cannot be penetrated by any evil happening.

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As to how far one should put this aspect of Bible teaching into practice is a matter that each reader must decide for himself. It is a matter of spiritual development. Some can trust God much more than others. The former must of course rely upon human effort and material means more than the more advanced soul who has made the great surrender. One who has trusted God with his soul, himself, his life, his all, and has not hesitated to jump into the abyss, should have very little difficulty in trusting God for all necessary material supply, and for care, direction and protection. We are not in favour of "babes" trying to eat "strong meat," nor of them trying to run before they have learnt to walk. If making provision because of fear of death, sickness or disability seems necessary to a person, then he should make such provision, always acknowledging, however, that without God's blessing it may all be in vain.

The drawback, from a spiritual and psychological point of view, of "laying up for a rainy day" is that it admits the idea of bad times into our mind, not only as a possibility but as a probability; and what we admit in this way into our consciousness is liable to manifest in the life.

It is helpful to make a statement of the absolute truth of the whole matter. By truth we mean that which really is in Absolute Being, unaffected by human doubt and fear. For instance, we can use the following:—

I am blessed and guided and provided for

by Invisible and Infinite Powers.

By making use of this statement of truth we establish the mind in truth and thus keep out error. The mind cannot deal with or accept both ideas at one time. If it is filled with the idea expressed in this statement of truth, then the error thoughts of fear and doubt cannot enter. Thus our mind becomes stayed upon God. Thus is fulfilled the Scripture: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." If instead of thinking of our limitations we think only of God, then limitations cannot affect us.

"Trust in the Lord forever: for in the Lord JEHOVAH is everlasting strength."

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Book Reviews.

"CHRISTIAN MYSTICISM, IN TRUTH, AND IN LIFE." By G. W. McCalla. Price \$1.50? Published at N.W. Cor. 18th and Ridge Avenue, Philadelphia, U.S.A.

Mr. George McCalla has just laid down his pen after a lifework of fifty years, devoted to the teaching and to the practice of Christian mysticism. For fifty years he has produced, and himself has published, under the title Words of Faith, one of the most satisfying and helpful little magazines that we have come across, dealing ever with central truths, and keeping ever there, and illustrated with the richest thoughts of all the ages. Therefore there are few more competent to take up the subject of the little book which is before us.

There is little indeed from his own sensitive pen in thisbook; he humbly stands aside to let the mystics speak. He weaves the thread, and on the thread many pearls, the thoughts of the ages, are strung—thoughts gathered a propos to the mystic way, in rightful sequence. It is naturally not so easy to read as if it were from his own pen, his own single thought; nevertheless it is a most helpful compilation, and would amply repay much quiet, careful study.

The thoughts come from all down the ages, unto our modern times, including many from writers who are still, or have but recently, been with us. "What I shall present," writes Mr. McCalla, "is the result of much earnest searching in many directions. I may not endorse every word in every quotation made, nor would I be understood as endorsing any of the writer's theological views, outside of words quoted. The substance of what I may quote, as I understand it, met the 'amen' witness in my own spirit, being in accord with the teaching received, as I believe, of the Spirit in whose school I have been a scholar, and aimed to be a learner for many years."

It would be impossible, he writes, "without a wise mysticism," to understand the Scriptures.

"A real mystic," writes Lucy Larcom, "is one who sees so much more than ordinary men that they cannot believe he sees anything at all, but only shuts his eyes and dreams. But while other eyes rest upon surfaces, he looks through:

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things, into their spiritual foundations, and is aware of the eternal Substance which underlies all things."

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"FOUR RULES FOR A HAPPY LIFE." "OUR COMMON LIFE: ITS SIGNIFICANCE." By ALICE M. CALLOW. Price 6d. each net; by post 7d. each. We are very pleased with the ready response that has followed Richard Whitwell's sympathetic review, in our last issue, of these two helpful and spiritually rich little books. Miss Callow has only a few more copies left, so will those who contemplate purchasing them do so at once in order to avoid disappointment. Orders should be sent to the office of this magazine. Those who procure these books, and who read them, will become acquainted with a very gracious soul, in addition to receiving much wise and helpful counsel. We have also a few copies, without covers, at 3d. each or 4d. post free, or two for 7d. post free.

"THE LINK." A Quarterly Journal for the study of Superphysical Science, Psychology, Philosophy and Mysticism. Price 6d. Vol. I. No. 2.

The headquarters of this thought-compelling little magazine are "The Emerson Club," 1, Little George Street,

Westminster, S.W.

"As its name suggests, this Journal has been started with the object of drawing together those scattered students, interested in the subjects with which it deals, who realize the importance of approaching them from an intellectual and scholarly standpoint; without on the one hand, being hampered by a priori limitations, or on the other hand, encumbered by any acceptance of preconceived theories, except in so far as these may be shown to be adequately supported by facts ascertainable from standard works or other recognized sources."

The first main article, illustrated by diagrams, is on "The New Physics of Relativity," by W. C. R. Coode-Adams, M.A. It is, we think, very well worked out. He finds a rationale of the Fourth Dimension implied in the Theory of Relativity. "These effects" (noted by Einstein) it is clear, must completely alter our interpretation of Nature. It is as if there existed a whole dimension in space which we were incapable of observing, or rather it is that we interpret Nature according to a series of dimensional state of the control o

sions of our own invention.

This possibility of fourth-dimensional effects on Space

has not been overlooked by the exponents of the theory of Relativity. For, according to their theory, all that really exists is a four-dimensional continuum, which is interpreted by man in terms of Time and Space."

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But this apparent depression, or "distortion," or curvature, in space and time, what is its deeper significance? "The problem now only needs to be carried one stage further by saying that it is not matter which produces the distortion in four-dimensional Space; but the distortion in four-dimensional Space which constitutes matter, as Professor Eddington has said:

"'Matter does not cause unevenness in Space, inasmuchas it is the unevenness in Space which is what we really mean by matter.'"

The Theory, the writer declares, "satisfies the demands of man's intellect by showing him that Nature, while too great to be made to conform to the limitations of his consciousness, is nevertheless simple though with a simplicity transcending the grasp of our complex minds," with which very satisfying concluding thought the article ends.

There is one other outstanding article, and it is by Miss Charlotte Woods, entitled "Eastern Mysticism." It is, in fact, a particularly fine exposition of the philosophy of the Upanishads, in its main aspects. She finds in these teachings, predominantly, a two-fold aspect, which she defines respectively as Idealism and Pantheism. The one is the conception of the pure One remaining forever above or beyond all manifestation: God or Brahman, the Atman or Self, the only Reality, exempt from change, timeless, causeless: what is other partakes of illusion.

The Pantheist position is that God is all there is, and therefore must be the Universe, that nothing can be excluded from the Allness, and therefore all is Real.

Then she passes to the modifications of these two positions.

"Now as to this Brahman, the One pure, characterless, qualityless Reality: in His essence He is unknowable, and yet because He and the soul are one, there is also a sense in which He can be said to be known. Not through the mind, not through activity, but by the Brahman faculty (the Atma) which is within the soul, the knowledge of the Brahman (in the sense of pure ecstasy) is not only possible, but is the ultimate goal of being. It is for that the householder abandons his household, and the warrior lays aside his arms, and retires to the forest and there meditates upon the knowableness of Brahman."

R. W.

"THE PATHWAY OF THE NEW AGE." June 1928. Edited by W. G. Hooper, Cranemoor, Higheliffe-on-Sea

Price 6d.

This is quite an enthusiastic number, and records responses of cheer from many parts of the world. One name catches our attention especially. It is that of Brother Frederic, a truly Christlike spirit, with whom we remember a brief but very beautiful meeting—now a good many years When he treads the heights there is a greatness in his spiritual utterance. And it is good to note that he has not lost that pulse of receptivity. Here is a passage for quiet contemplation:

"God leaneth upon eternity in an attitude of infinite repose. Let thy soul slumber in the shadow of His profound benediction. When God shall awaken, suns shall be extinguished in the brightness of His rising while immortal

mind shall glitter in the memory of saints."

Another name that stands out is that of Sidney Taylor, and his subject is "Divine Man." In him also there is

the touching of spiritual genius.

"Life and eternity are synonymous. Belief in eternal life is the best medicine for a sick person, as many know from experience. . . . When mind and body are spiritualized, the ages are transcended."

There is a third refreshing little article of much interest, "Cosmic Formula," by another brother, full of the Spirit,

H. Burrows of Liverpool.

Other articles by the writers, whose names we have already met with in the previous numbers, cover a wide field of interest.

S. D. Ramayandas, Olive Mercer, Dr. Seton and Princess

Karadja, each strike their own distinctive note.

There is one other item of peculiar interest. It is "The Long Lost Chapter of the Acts of the Apostles," translated from an old Greek MS. in the British Museum. authenticity can be established, it is a very great find. Even while its origin may be disputed, for it does not seem quite in Luke's manner of writing, if it can be proved an ancient document, whoever the scribe may have been, it will still be of much value.

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"EVOLUTION BY SYMBIOSIS." By H. REINHEIMER. Published by Grevett and Co., Ltd., 119, Ewell Road, Surbiton. Price not stated, probably 3/6 net.
Sir Frank Beaman wrote to the effect, that "if it can 1928.

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be proved that co-operation and mutual service are indispensable conditions of all genuine evolution and not the jungle law of robbery and murder accepted and justified by Darwinian biology, orthodox science must perforce admit that it stands in need of radical reform." Such a reform is Mr. Reinheimer ardent to bring about; and not merely does he bring forward his own hypothesis of Symbiosis, but also he challenges Neo-Darwinism on its own ground. His own carefully reasoned hypothesis presents a view at once more comprehensive and more satisfying, than the ordinary accepted process of natural selection, as the prime factor operant in the origins and development of life, that is, in evolution.

"Symbiosis," as explanatory of, nay, as necessitous to, evolution, this is his word of challenge. Symbiosis, that is, in fullest meaning and application. The orthodox definition is meagre and inadequate. It is given as "a condition of conjoint life existing between different organisms that are benefited to a varying degree by the partnership." This does not carry us very far, and the emphasis is not quite at the vital point. But Mr. Reinheimer's own definition is this: "By Symbiosis I mean systematic biological cooperation, recognizable by reciprocal differentiation serviceable to both partners."

If the over-brooding Life cares for, or is concerned in, the little life-germ nurtured in the bosom of Mother Earth (and of which it is itself parent, and which, in a manner, is never separate from itself), surely there must be some such co-operative process at work, hands and actions of service and mutual help stretched out all around.

And incidentally, might we not carry the subject (apologizing for this diversion) to a different ground, and recognize a further reach of this principle in man's religious and spiritual experience, evident indeed in the tremendous need of a social expression of religion?

There are however two observable processes in Nature,

one is symbiotic, the other is predatory. But "it is the symbiotic line of evolution which has produced the most highly developed creatures, and finally, man himself as against which the purely carnivorous line may boast of the wolf, the hyena, the lion and the tiger—outlaws which the evolutionary process is about to throw upon the rubbish heap."

But what of its present bearing? How may we apply Nature's ascertained method to present conditions, that we may intelligently direct life's process? One point he greatly stresses is that of right feeding. "Given the right feeding basis, good results will spring up in all directions, of their own accord, as it were. Will educationalists please note that there is not a more important lesson to be gleaned in the whole realm of science."

"The plant is essential to the animal, much as the female is to the male, as the mother is to the child. If the vegetable world was not pre-ordained for the express purpose of sustaining and benefiting the animal, it has certainly become what it is by some supreme cosmic and economic necessities, and we should do well occasionally to ponder what is here involved."

"The harmonious co-adaptation, as it is sometimes called, between the 'kingdoms' is a result of division of labour, combined with symbiosis, which rendered the evolution and the well-being of the one 'kingdom' dependent upon that of the other. By symbiosis I mean definite, almost deliberate mutual adaptation for the purpose of mutual service on the part of living things, nearly always of different orders of creation, broadly, that is, between the plant and the animal."

This recognition of the balance of nature is of supreme importance, yet still more "is the knowledge of the inherent righteousness of Nature which is here involved—a knowledge which even if it did no more than re-vindicate the ways of God to man, would amply repay the troubles of exploration. But such knowledge does more, far more. The nutritional teaching coupled with it, in particular, once duly established, as I am quite confident that it eventually will be, will for the first time render evolutionary teaching pregnant with consequences upon the conduct of life, so much so that even the revolution which Darwin wrought in men's minds with his 'descent with modification,' will by comparison, pale into insignificance."

R. W.

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"THE SPHINX UNVEILED." By The Rev. Walter Wynn. Published by Williams and Norgate, Ltd. Price 5/net. A fuller perusal of this book shows it to be written in the author's usual breezy style and affords much interesting reading. The section relating to Palestine and the Holy Land abounds in local colour. The portion dealing with the Great Pyramid does not contain any new features that are unknown to the modern Pyramid student. There are, however, copies of some interesting correspondence that has passed between the author, and Mr. D. Davidson and Professor Flinders Petrie respectively.

The author puts forward the view that the Great Pyramid was set out by the builders to a wrong measure and never completed, and in support of this hypothesis instances the present state of the top, and the absence of the apex stone. The state of the top and the absence of the apex stone is not surprising, when it is considered that the casing stones (of which the apex formed a part) were torn off probably 800 or 1,000 years ago, and the latter could not very well have remained in situ! It is not quite clear either what the Author means by the statement that "each built course upwards to the top was 286.1 inches short in circuit of its intended circuit." If the Base circuit was set out 286.1 inches short of intention, then it is a Geometrical fact that this difference of 286.1 would decrease in exact ratio up to the top with each course.

The author has, perhaps wisely, avoided technicalities, and his book should be widely read, especially by those desiring an entertaining work upon a somewhat involved subject.

R. A. NEAUM.

"THE HEALING POWER." By Helen Boulnois. 1/6 net. Published by W. Rider and Son, Ltd., Paternoster Row, London. E.C.4.

This is a quite recommendable little book, for there is a fine strength in it; a quiet reason and balance, with, at the same time, emphasis upon what is central and essential. The author wrote it, evidently, because she had to, and, for that reason, unlike most books on this subject, it is not imitative. The book is prefaced by a little introduction from the pen of that clear and discerning thinker, Thomas Troward

Throughout the book there is an insistence upon what the author calls the "essential self," the "I" in man that remains constant, whatever changes outwardly may take place. And to this centrality the thought must ever turn, and strike true there. From this will spring a positive

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strength, the affirmative power; though perhaps the latter, in its working out may be overstressed a little, and the result less valid than it appears. And yet if man keeps to that centre, and works from it, with growing conscious ness that he is a child of God, he will ultimately avoid all tendency to side-track, which is to seek the lesser in presence of the greater, and in the end will achieve that normality of health which is his birthright

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"By constant self-suggestion, by feeding this essential self with good thought, with gentle, restful thought, by nourishing its strength and vitality indirectly through the action of the mind, we can lead it into such paths of peace that our whole being, nourished at its centre, will right its wrongs, increase in vigour, come round like a stricken ship on a firm helm and sail forth on seas—calm or tur-

bulent-secure in its own good foundations.

"Gradually, slowly but very surely, we shall find the essential self adjusting itself. Everything becomes more natural. We shall seem to be more our whole self-to be

expanding, growing, developing.

Little by little outer circumstances will succumb to the quiet inward strength. Sickness will be replaced by positive health. Poverty will be ousted. Even the suffering caused by others will take a more just level: and our own quiet, inner attitude, silent and unobtrusive, will command our immediate world."

"As soon as we break through the heavy clouds of sleep, let the conscious mind, like the rising sun, send rays of joyous activity through our body, through our environment. Dispel the clouds with positive, joyous life. Let morning

prayer be praise."

We should bless our work, our home, our business, or the place where our activities lie. Every man and woman has an active, positive power of blessing. Use it. Begin in doubt, if we must; soon we shall find that ruts smooth away, obstacles do not rise, and that there is greater power in oneself to act lovingly, largely and to deal rightly with the daily friction one is bound to meet."

"At least once a day (and it is well to do this on first leaving the house) let us empty the body entirely of all breath. Nature, who abhors vacuum, fills us quickly, and sweeps all the corners of the lungs with her fresh, disinfect

ing broom."

See our Heavenly Father's care for us, even if for the moment He feeds us on broken meat that others have left. Take it, not from the one who cast it from his door, but take and eat it from the hands of Him who gives all.

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SCIENCE OF THOUGHT REVIEW.

Health Page.

Divine Love makes and keeps me perfectly whole.

DIVINE Love does not desire for me anything less than complete wholeness. I do not have to search for health, I do not have to beseech God for wholeness, Divine Love desires for me the highest good, now. All that I have to do is to yield and surrender to this wonderful love of God, and to live and express love to all men and to my environment. Then Divine Wholeness can express itself in me.

PRAYER.

Lord of Light and Life and Love express Thy Divine Wholeness in me. I will hold back no longer, but I surrender all to Thee, so that Thou canst manifest in me the Perfection which Thou hast prepared from before the foundation of the world.

Through the Indwelling Divine Spirit I am able to react harmoniously to my environment, to love all my fellows, thus coming into correspondence with the underlying law of life and the universe—the spiritual law of Love. Without Love I can do nothing. But, filled with Thy Love I am able to manifest and even be Love itself.

Now, therefore, because I am filled with Thy Love, and because I express love in all my thoughts, feelings and actions, complete harmony is restored. Thy will that I should be whole, now has free course and is glorified in new life, new health, new power, a new sense of physical, mental and spiritual well-being. I am refreshed and reinvigorated throughout my whole being. It is as though a great stone were rolled away: it is as though my burden had been released from off my shoulders.

Now I rejoice in my newly-found strength. I will say of the Lord, "He only is my rock and my defence; I shall not be moved." Now I rejoice in Thy Love and in its healing and restoring Power. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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I am shielded and guided by Infinite Love and Power.

It is a glorious and comforting fact that Divine Love pursues us. So long as we think that the reverse is the case we seem to live outside the protection and guidance of God. But when we realize that, as Whittier says:

"I only know I cannot drift Beyond His love and care,"

our life is transformed, for we enter into rest and certainty. We are no longer assailed by fear and forebodings, but are filled with confidence and joy. We may not know much, but we do know that we can never drift beyond the love and care of the Divine Father of us all.

Some may say: "But this is only a feeling, a state of mind, this does not alter facts or conditions. We may feel ever so safe, when, like a bolt from the blue, our life is literally smashed to atoms." Not so. "He that dwelleth in the secret place shall abide under the shadow of the Almighty." If we abide in God and live in the consciousness of Divine Protection, then no evil can come nigh us. In any case only that can be smashed up that is of the self life. All that has been built by the Spirit is eternal, and therefore can never be moved.

Come, therefore, and let us dwell in the Secret Place of the Most High, let us abide 'neath the shadow of the Almighty. Then shall we be at rest, and all our needs supplied. There is no lack of any good thing in God. Like sheep, we go in and out of the fold of the Eternal Shepherd, and find pasture. All that we need comes to us, just at the right moment. We do not have to scrape or hoard, but only rely upon the never failing mercy and love of God.

Let us, then, live in this most agreeable and comforting presence—in this consciousness, in which we know and how much the winds of adversity may blow, we know that such can never harm us. They may appear to do so, but cannot do so in reality, for

"I stand amid eternal ways,
And what is mine shall know my face."

DEAR SIR,

I am sending the remaining Free Will Offering I promised for my 2nd Course in Science of Thought Lessons.

I can't claim that miracles have happened in my caseat least not sudden ones—but one of my main objects in joining the Course, was to try by thought control to eradicate fear. After a time of great trouble in 1922, I feared journeying in almost any vehicle, especially a boat, bus, or horse and trap. Trams and trains didn't seem to worry me. I often felt a nervous wreck when the journey Well, slowly but surely, and almost imperceptibly, this fear has gone. It seems so silly now, to have been afraid of nothing.

Well, for this object satisfied, and for the beautiful thoughts and better ordering of my mental life, I thank you with all my heart.

Yours sincerely,

10328.

South Africa. February 19th.

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Since I have been reading your books I have got instruction and light that are enabling me to remould my life.

With many thanks for all your help, and every good wish for the success of your work.

Yours very sincerely,

C. T. B. 727.

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The Life Harmonious.

VIE do not believe that God "sends" sickness, disease, ill-health, low spirits, penury, ugliness, lack, It. is true that God can and does over-rule these things for good, so that if they are met in the right way, we derive spiritual benefit from them. But God does not "send" these unpleasant experiences, man creates them for himself through thinking, feeling and living in antagonism with Divine Law, and also through thinking and feeling in a negative manner. We believe that an all-loving Father desires us to enjoy life; to be happy, healthy, joyous and free from care, and that we should rise superior to all trouble, disappointment and difficulty. But we all have to win our way to this higher state of living. We cannot become adepts or past-masters all at once, but our books are written in a simple manner, so as to help the ordinary person to attain to a richer, fuller and more abundant life.

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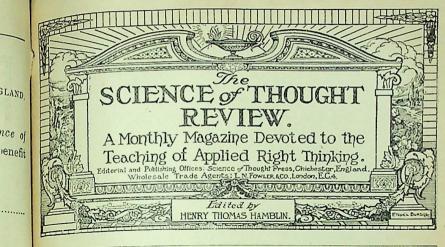
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VOL. VII. OCTOBER, 1928. No. 1

Editor's Monthly Notes.

WITHIN YOU IS THE POWER.

THE following article is not an advertisement for my little book of the same title, for this is unnecessary in these pages, as most of our readers commenced the Science of Thought by reading it. Together with pirated editions in America and authorized editions in Germany, this book must have reached a circulation approaching one hundred thousand copies, which, excepting R. W. Trine's In Time With the Infinite, which has had a much larger sale, must constitute almost a record in what is termed New Thought literature. This popularity is not due to the book itself, but to its title. This is proved by the fact that the book was at one time completely changed, so that it did not resemble the old editions at all, everything being new, except the title, but still the sales went on; whereas the old edition, republished later by request under another of the book, therefore, is due to the title, Within You is the Power.

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Why is this title so attractive to people? Why is it so attractive that it should cause a book, written by an unknown (to the Public) writer, to become a "best seller,"

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which still sells as steadily as ever, in spite of the fact that it cannot be bought easily at booksellers' shops, or at bookstalls, but has to be procured specially? Why is it that when this book is advertised it sells fairly wellwhereas, when other books of mine that are better, but of a different title, sell nothing like as well? Recently The Way of Escape was advertised in the best periodicals for the purpose, at a cost of over £40, and direct orders did not amount to £1 in value; which means that it cost £4 to sell each book of 2/- value. Yet, when Within You is the Power is advertised, it does not probably cost more than from 5/- to 10/- to sell a 1/6 copy. At one time I advertised in order to become known, but now it is done in order to maintain a sort of Wayside Pulpit. Mr. Eustage Miles encouraged us to keep on, because, he said, the message, Within YOU is the Power, appearing in the Press. must be a help to unknown thousands who never buy or read books, but who would absorb the message that such a title gives. At a future date I hope to maintain a proper Wayside Pulpit in the Public Press, from which to issue Simple Talks on the things that really matter.

This is all by the way, of course, but it helps us to see that it is the title Within You is the Power that is such an attraction. There has been no personality used in selling the book, for the book has been advertised anonymously in the public Press. It has been simply the title and the

title alone that has been responsible for the sales.

PEOPLE READY FOR THE TRUTH.

I asked just now: "Why is this title so attractive to people?" The answer is that there is a great spiritual awakening in the world—a healthy spiritual revival, if you prefer the word. While the churches are bemoaning dwindling congregations and apathetic membership, those of us who are in touch with those outside the churches and also many of those inside who are spiritually alive, know very well that there is a great spirit of inquiry abroad, a most earnest seeking after Truth, on the part of serious students, who cannot be helped or touched by what are called revival methods. These seekers are realizing that within themselves is the great secret. Exoteric teaching does not help them, what they need is the esoteric side of Christianity.

Unconsciously, they are seeking for the same secret that has been discovered by all mystics in all ages. They are doubtless afar off, little realizing what it is for which they are unconsciously searching; but they are seeking in the right direction when they acknowledge that within themselves is the Power, and that the power is not in circumstances, but in their own soul. Most of them are seeking for a power that will enable them to overcome the difficulties of their life, and for wisdom to guide them through its perplexities and mazes. They do not yet realize that everything is within. They do not yet realize that within them is the Divine Spark ever seeking to find expression. still thickly encased in material wrappings, which must. in time, be burnt away by the Divine Flame. They do not yet possess even a faint inkling of the Great Truth which staggers the imagination, and which cannot even be talked about. They are seeking Truth, and they want it all at once: but this is withheld wisely, for if it were revealed too much at a time it would destroy them, or at any rate, their reason. Because we are all guided by Infinite Wisdom, only that amount of Truth is revealed to us for which we are ready. As we become more ready. more Truth is revealed to us.

WHY TRUTH IS WITHHELD.

This withholding of Truth from those not yet ready to receive it is not due so much to the writer or speaker, as to the Spirit of Truth Himself, who is the only teacher of each one of us. It is true that our Lord spoke in parables and there is such a thing as symbolism, both methods at once explaining and yet covering up the Truth. But the principal cause of this withholding is that our eyes are "holden" and our understanding darkened until it is safe for us to receive a further revelation of Truth. Thus it is that we can read about Truth and hear about Truth, and yet never understand Truth, until there comes a day when the veil is lifted, and, in a flash, we KNOW. Then all that we have heard in the past with dull ears, or looked at with unseeing eyes, comes to life, and all that we failed to understand, previously, is as clear as daylight, to us, although we cannot make others see it or understand what it is that we understand.

THE FIRST STEP.

It is a great step in the right direction when we realize that the Power is in us and not in our circumstances. Until we realize this we are the victims of what some call fate and chance: we are the victims of what others

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term karma and planetary influences; and we are also the victims of the claims of the lower nature; but when we realize that all Power is within we rise above these things to a greater or less degree. These limitations hold us to the extent that we believe in them, and to the extent of our lack of realization of the truth that the Power is within, and also to the extent that we are unable to make use of it, even if we believe it to be present. As Browning says in his much quoted immortal lines:

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"Truth is within ourselves; it takes no rise From outward things, whate'er you may believe. There is an inmost centre in us all, Where truth abides in fulness; and around, Wall upon wall the gross flesh hems it in, This perfect clear perception—which is truth. A baffling and perverting carnal mesh Blinds it, and makes all error: and to KNOW, Rather consists in opening out a way Whence the imprisoned splendour may escape Than in effecting entry for a light Supposed to be without."

The Power, then, is found through discovering the Inmost Centre within our own being. When we enter what Emerson calls "the wise Silence," which makes us one with all other souls and with the Great Soul of all, we make contact with the Secret Source of all Power. As Jacob Boehme says

Son, when thou art quiet and silent, then art thou as God was before Nature and Creature; thou art that which God then was; thou art that whereof He made thy nature and creature. Then thou hearest and seest even that wherewith God himself saw and heard in thee, before ever thine own willing or thine

own seeing began."

These wonderful words of this great Christian Mystic are too advanced for most people, but all who practise the cultivation of the Inner Silence, in their own soul, know it to be true. No one, however, should attempt it who is not sufficiently advanced, or who is negatively passive. The cultivation of negative passivity leads to mediumship; whereas, entering the wise, inner Silence requires the highest spiritual activity, and is a spiritually positive process. We do not think it wise for those who are at all mentally unstable, or negatively passive.

attempt to cease thinking and willing. The passiveness such as described by Jacob Boehme is of an entirely different order from the negative passivity of mediums, and of negatively passive and receptive people. Those who have not the true Mystical nature, and who naturally are negatively receptive, when they cultivate passiveness and quietness are liable to be controlled by various entities, sometimes undesirable. This of course is the last thing that one could desire, for it leads not to Power, but to impotence; not to an ever increasing overcoming and victory, but only too often to a steady deterioration of will and character. This is not always the case, far from it, but there is this danger.

POSITIVE REALIZATION VERSUS NEGATIVE PASSIVITY.

The words Within Me is the Power (for this is how each reader would naturally transpose the slogan Within You is the Power) is a direct challenge to negative passivity and all inclination to mediumship. One who uses these words and realizes their truth could hardly fall into the error of becoming negatively passive. Such a person could never become a medium. He realizes the power of the One God in his own soul; and this would for ever chase away all entities that seek to obsess the weak and negative. In other words, he would be invested with, and protected by, an aura which no obsessing entity could penetrate. This aura is the very presence of the Christ within.

Therefore, we recommend all seekers to realize first the Power within them, and to become positively poised and balanced, with a very firm realization and conviction of Good, either as the only Power, or as being infinitely more powerful than evil, before doing as Jacob Boehme advised the disciple to do, viz., to cease thinking and willing, in order that God's voice might be heard in the soul.

THE POWER OF GOD NOT THE POWER OF THE PERSONAL EGO.

The Power of which we seek should not be confounded with the power of the personal ego. It is possible to go wrong over this Within-You-is-the-Power idea, just as it is possible to go astray over any lofty idea. It is possible so to develop one's personal ego as to become a dominating personality, capable of overpowering people, and thus to capture positions of power, but incapable of inspiring love,

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or of finding the peace, happiness and joy that the humble in heart possess. "It is more blessed to give than to receive." The man of the dominating personality is not blessed because he compels everyone to give to him. He is the centre towards which everything must gravitate. He has his reward, but it is not worth having. It is like ashes in the mouth.

The "I am It" type of affirmations are affirmations of power—of a sort—but it is the power of the personal ego and not of the true man. By using such affirmations we elevate the personal ego until it thinks it is God. This is what is called Luciferianism. Lucifer is the self-exalted personal ego, that casts itself out of the love and presence of God through thinking that it is God, or even better than God. It gives us a sense of power to affirm "I am Power," but it is simply due to the exaltation of the false ego, and not to the coming into power of the true Ego, the Lord from Heaven, born from above. If, however, we say: "the Lord in me is Power," or "Within me is the Power," meaning by this the Power of the Highest and not that of our personal ego, then we are on the right track, for we are lifting up the Christ, the Son of God, instead of elevating the self.

POWER OVER CIRCUMSTANCES

When we realize that the Power of the Infinite is within us we find that circumstances have no power over us. But this does not mean that we have to oppose, or evade, the experiences of life. We have to go through them willingly, and then we find that they are unable to harm us, but are only capable of blessing us and ministering to

our eternal and ever increasing joy.

We find ourselves possessed of tremendous powers. But how are we going to use these powers? Like everything else, there is a right and a wrong way of using even the powers of the Spirit. If these powers are to bless, and if we ourselves are to enter into blessedness, then they must be consecrated. We must not use them to further our personal ambitions, even in spiritual things. There is nothing more sad or pathetic than the case of a popular preacher. By "popular" I mean one who has not consecrated his powers, but has fallen into the great mistake of using them for personal ambition and popularity and greatness. How pathetic it is to hear him. He is a great man, and he knows it. He plays on his audience like a musician on a harp, but when his sermon is over, all that

he has accomplished has been to preach a fine sermon—and that is all. Could anything be sadder than this? Hungry souls crying out for the bread of life—but there is nothing for them, only a fine sermon which at its best can only enhance the reputation of the preacher. He is a great preacher—that is all. And what an empty heart must be his, how desolate and unsatisfied his soul!

No, this Power within must not be mis-used in this way. It must be consecrated to God, it must be dedicated

to the service of humanity.

CONSECRATED POWERS.

Happy is the man who thus consecrates his newly found powers to God and humanity, surrendering all his personal ambitions, and leaving everything, in order to follow the Gleam. All the lower powers of his nature become transmuted into the higher. That which before was gross becomes turned into the highest mental and spiritual faculties. The personality is changed until he becomes the very incarnation of Love Divine. But, best of all, he does not preach fine sermons and send his hearers away starving, but he is able to feed them with the Bread of Life: he does not usurp places of power and eminence, but, like our Lord is willing to become the servant of all.

MONTHLY NOTICES.

We have been asked to give publicity to the World Day for Animals, October 4th, the day dedicated to St. Francis of Assisi. The object of this observance is threefold:—

(a) To direct attention to the wrongs inflicted on

animals.

(b) To focus thought by means of abolishing such wrongs.

(c) To inspire action on behalf of all suffering animals. Therefore, you are asked on October 4th, more especially than at other times, to think, speak and act for suffering animals.

Brother Richard Whitwell writes to point out that on page 519 of our September issue a mistake is made in saying that St. Francis tried to tell Brother Lawrence that the greater the suffering the greater the joy. Of course it was not Brother Lawrence at all, but Brother Leo, and I

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feel quite annoyed with myself for letting this go through as I have read Little Flowers of St. Francis, and ought have detected the slip of the pen on the part of the author at once. As we shall, no doubt, receive more letters on the subject will those who write accept my thanks herewith and excuse me from writing a personal letter

LIVERPOOT.

Commencing September 30th Richard Whitwell is giving a series of progressive lecture lessons at the Liverpool Unity Centre, 125, Mount Pleasant, Liverpool, on "The Psychology of Divine Attainment." The programme is as follows

Opening lectures on Sunday, September 30th. Morning

at 11 a.m. Evening at 7 p.m.

September 30th. Sunday-

Morning: 11 a.m. "The Healing Spirit." Evening: 7 p.m. "The Rich Mentality."

October 1st. Monday—
Afternoon: 3 p.m. "The wonder that is at our Doors."
Evening: 8 p.m. "Within you is the Power."

October 2nd. Tuesday—
Afternoon: 3 p.m. "A Tangled Web."
Evening: 8 p.m. "Thought Control."

October 3rd. Wednesday-

Afternoon: 3 p.m. "If We but Knew." Evening: 8 p.m. "The challenging Will."

October 4th. Thursday-

Afternoon 3 p.m. "The Opening of the Gates."

October 5th. Friday-

Afternoon: 3 p.m. "The Meaning of Life."

Evening: 8 p.m. "Not by Might, nor by Power, but-

October 7th. Sunday-

Morning: 11 a.m. "The Body Electric." Evening: 7 p.m. "Together with God."

Private appointments may be made for Healing and Spiritual Helps. All students and readers are invited to consider that they have a seat at all these meetings and they are asked to "hold" that the Holy Spirit is poured out on this Mission, blessing it with love, joy, peace, power, wisdom, health, harmony, and life through Jesus Christ, and that the lecturer may express the best that is in him, to call forth the best into expression that is in his hearers.

Admission is free and all are welcome. If any of our

readers have friends in the district, will they kindly let them know of these meetings so that as many as possible may be blessed by attending and hearing the message that will come through our brother.

We are very pleased to insert the above announcement. from Liverpool. We pray that our brother's deeply spiritual and quiet message may be greatly blessed by the Divine Spirit and made use of by the Spirit of Truth.

TAKE NOTICE!

I have begged for an inch because you all in London and its big surroundings ought to know that Mr. Hamblin is going to speak on Sunday, 28th October, at 11.15 a.m. in Mortimer Hall, 93, Mortimer Street (near Oxford Circus). at the Service of the International New Thought Alliance. It is good to hear as well as read what our friend Henry Thomas Hamblin has to say. He refuses to give me a title to announce, but says: "Wait and see."

You do not know me, that is of no consequence, but in the name of the I.N.T.A. you are warmly invited to come.

J. M. HEARD.

We have just heard that Mr. and Mrs. Henry Victor Morgan are safely back at Tacoma. On September 2nd Mr. Morgan was to speak on the "Conquest of England," and on Sunday, September 9th, there was to be the reopening of the Sunday School, and the regular activities of the Church. Mr. Morgan had added, facetiously, to a printed Post Card announcing these things, "Come one, come all, ye conquered Englishmen." We might add to this, that we English people like being conquered in the way that we were conquered by Henry Victor Morgan, and later, by Mrs. Morgan, and Murray. To be conquered by love, goodwill, friendliness, and Spiritual fellowship is very nice, and we are only too pleased to bend the knee, to say nothing of our British stiff necks. We notice that Mr. Morgan says nothing about conquered Scotsmen. This is, of course, an oversight, as I am quite sure that people over the border were conquered just as much by this most lovable character.

Several readers have written to us with regard to Miss Ellen Conroy McCaffery's article in our September issue. They complain of a certain paragraph referring to the extraordinary work achieved by the late Sir Arthur Pearson.

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Perhaps the words "that God had prepared him for his Perhaps the words that blind "do not state things in quite the way that our readers are accustomed to seeing them stated. The way I would state the same truth would be "that God over-rules everything for good, and if a man is willing, the greatest disaster of his life can be made the gateway to a richer and fuller life." Sir Arthur Pearson had established Pearson's Weekly, The Daily Express, Pearson's Magazine, and other successful publishing ven tures, and had become a rich man, but, as a result of the strain and overwork, he lost his sight through glaucoma, Here was a tremendous disaster, all his hopes were dashed to the ground, all his ambitions were to come to an end and life was to finish in darkness, but, because Sir Arthur Pearson was willing to be taught by experience, and to co-operate with God, he was enabled to do a work which was far greater than anything he could have accomplished if he had retained his sight. Instead of Sir Arthur finishing his life merely as a publisher of popular periodicals and a maker of money, he was led to become a benefactor of mankind, and to accomplish a work that was really worth while. Thus, out of the seeming evil God brought lasting good to thousands, and lasting fame to Sir Arthur Pearson Because of his work for the blind he lives on, and, to use a term in common use, has become immortalized.

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We know, of course, that God is not responsible for any form of imperfection, but we do know that God, or an over-ruling Providence, does work all things together for good, in a most marvellous manner. We still firmly believe that God is not the author of the disasters that come into our life, and that if we trust Him sufficiently He is able, and willing to protect us from them. "He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." If, however, we do dash our foot against a stone, and are not upheld, because we have not yet entered into the higher consciousness of Divine protection, then, out of the seeming evil God is able to bring good, and to work all things together for good.

I feel sure that our valued contributor believes as I believe in this matter, and that the trouble has arisen through her taking it for granted that the reader would read the paragraph in the same way that I read it when passing it for press. My thought was, "this is not the way that I would express it, but the meaning is obvious, and so I will not suggest any alteration." We hope that this explanation will make everything clear to our readers.

The Law of Inheritance.

By HENRY VICTOR MORGAN.

(Third in series on "The Pathway of Blessedness.")

"Blessed are the Meek for they shall inherit the earth."—Matthew 5.

WE should never lose sight of the fact that the finished work of Christ's teachings is to make us the sons of God with Power, and that all instruction given by him leads

to that glorious end.

To our sense-perception the first three Blesseds pronounced by Jesus in the Sermon on the Mount seem negative. We so long to be something of ourselves; to be an original force; a dominating personality; and to have our ewn way in this world! And here seemingly is the complete opposite of all personal aggrandisement. "Blessed are the Poor in Spirit"—"Blessed are they that Mourn"—"Blessed are the Meek."

We have already endeavoured to examine the first two statements of blessedness pronounced by Jesus. Let us now look into the life of Christ for revelation on meekness, so that we may attain to that state of spirit through and by which we too may inherit the earth, and beyond.

One splendid thing about the psychology of the Bible is that the Word, or the Idea, always becomes flesh. When any desirable quality of mind is recommended there is always given some outstanding personality that embodies

that quality.

In the Old Testament we find Moses held up as an example of meekness. Surely there was no weakness there! It took him a long time, eighty years, to get meek enough for God to be able to speak to him and thus endue him with such Power as enabled him, single-handed, to release a nation from slavery, and to establish in the minds of a barbarous race a working conception of a living God, that made, and still makes, them unconquered and unconquerable.

In the New Testament Jesus is referred to as being meek and lowly of heart. In him there was no subservience to the opinions of men, but rather a quiet listening to the Voice Eternal and an entire abandonment to the Will of

the Whole.

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I dwell with emphasis on this phase of Power, for we so misread our scriptures. We are inclined to look upon the great virtues as enthroned weaknesses. We lose sight of the Law of Balance—the imperative of Power. Note well the antithesis "Poor in spirit" is balanced with "Kingdom of Heaven." "They that mourn" with "they shall be comforted"; and now meekness is contrasted with inheritance of the earth. All—all are mental attitudes that bring the conquering power of God into manifestation. Just so long as we seek to be something of ourselves we remain poor, weak, miserable and undone. "All reform," says Emerson, "seeks in one particular way to let the great Soul have its way through us."

How apt we are to make these high utterances, intended for our deliverance, prison keepers for the soul. One earnest woman coming to me for advice, in describing her limitations said, "My trouble is I have always been too meek. That is why I have never been able to attain to that place of power God intends us all to occupy." I could not help saying—your trouble is not in being too meek but in not understanding what meekness is. If you were really meek before God you would be strong with His strength and have the assurance of His power back of your every

effort.

Behold the multitude of men and women who have been meek before God and who knew that "the man is nothing but the light is all." Behold Moses leading his flocks till in the presence of the burning bush he became aware of power ineffable. Joan of Arc, simple and uneducated, listening in meekness till she gets the assuring word Mohammed waiting in the desert till the great assurance comes. Emerson throwing wide the doors of his soul in complete passivity, to the great Soul that o'er him planned Oliver Cromwell wrestling in prayer for the assurance that God is with him. Jesus, greatest of all, in complete sub mission saying, "nevertheless not my will but thine be done." Paul sees the glory of meekness in the face of Christ Jesus and says, "who being in the form of God thought it not robbery to be equal with God yet took upon himself the form of a servant." Browning says, "'tis the weakness in strength that I pray for."

We see therefore that back of all apparent and enduring strength is an eternal meekness. The Apostles of Jesus, enamoured of God and filled with the power of the spirit disclaimed all merit for the great works accomplished through them. They were meek before God and therefore strong before men. And therein is one of the secrets of

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iring esus, pirit. shed afore s of true power, our attitude should be that of listening rather than that of boasting. A realization that unless the quickening word is given to us the quickening word cannot be spoken through us to others. It must ever be "Speak Lord for Thy servant heareth."

It leads to plentitude of power. It connects the mind of man with the mind of God and makes failure impossible.

It affirms

There is not failure nor can be To him whose faith on God takes hold. Who sees through every baffled hope The glory of his dream unfold.

Surely it is time that we unlearned the wisdom of this It is time that we should know that the way of the flesh is not the way of the spirit. That there is guidance for each of us and that by lowly listening we shall hear the right word. Blessed indeed are they who in meekness of spirit tarry in the Jerusalem of consciousness till they are endowed with power from on high. Then no matter what the calling of life may be, that calling will become

It is not what we are doing, but the attitude of mind in which it is done that brings blessedness. The battle is not to the strong nor the race to the swift. Nor is it the strongest in tooth and claw which survive in the struggle for existence. The fierce lion and tiger are already as good as extinct while the meek sheep and the patient

cattle inherit the earth.

The truly meek shall and do inherit the earth and have the best of time and circumstance. Life to them becomes a divine adventure. Having transmuted the lure of gain into the love of service they attain to a prosperity based on principle. They build on everlasting foundations. They rest in their labours. Their rest in God brings relaxation to mind and body. They become aware of areas of cosmic power which stagger the imagination. They become wise with the wisdom of God. Their thought becomes pregnant with the divine.

It is only through meekness that the radiant vision comes through, and by which the invisible becomes the only real, and which brings that infinitude of trust wherein we cease from anxious thought and painful effort, and are enabled "to lie low in God's power and know that truth alone

makes rich and great.'

Henry Victor Morgan's Farewell

IMPRESSIONS AND NOTES OF A LISTENER.

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As an appreciative reader of Henry Victor Morgan's contributions to the Science of Thought Review, and having heard some of his earlier addresses in London, I was grateful for the opportunity of attending his closing meeting in the Mortimer Hall, London, on Tuesday evening, August 14th.

Arriving more than half an hour before the advertised time of commencement I found a large company already present, and a busy hum of anticipatory conversation greeted the ear. The whispered news passed round that in addition to our three American visitors we were to have the very great pleasure of Mr. Hamblin's presence and fellowship.

When he together with Mr. and Mrs. Morgan and Mrs. Heard took their places on the platform we felt that our joy was complete. (Murray had been for some time entertaining a circle of friends on the floor of the hall.)

Immediately, Mr. Morgan rose and called for "Silence," suggesting to our thought the saying of Emerson, "Meanwhile within man is the wise silence which makes him one with wind and tree and with all Nature in its manifold manifestations." After these quiet moments, during which the soul of the assembly became still more really one, Mr. Morgan called upon Mrs. Heard, of The International New Thought Alliance, to preside. Mrs. Heard expressed her pleasure in taking the chair at the close, as she had done at the beginning, of Mr. Morgan's Mission in England. "Mr. and Mrs. Morgan are coming back," she declared, "they are not sure of it, but we are." Having with smiling irony "introduced" the three speakers, Mrs. Heard called upon Murray, the twelve-year-old son of Mr. and Mrs. Morgan to recite. He gave us, in charmingly artless and boyish style, first, "The Two Frogs" who fell into the milk churn, with the moral, "It sometimes pays to kick," and then, "America for Me" by Henry Van Dyke. The young reciter won all our hearts.

Mrs. Heard next called upon Mrs. Morgan who, as part of her "Good-bye," read to us two poems, "The Soul's Awakening" and "My Father's House." Before resuming her seat Mrs. Morgan spoke of her gratitude for all the kindness showered upon her and hers by friends in Eng.

land and said that their departure would not mean separation for by written and printed word and by spiritual contact their fellowship with us would be continued.

By this time the sense of unity and love and concentred desire had become almost palpable and there was a real lifting of the heart of the meeting to greet Mr. Hamblin, who was next called upon. Speaking, I am sure, for many in the meeting, I can say that his presence with us was a special joy. He had for so long been an impersonal force that we had a great desire, far raised above mere curiosity. to see how these lofty and spiritual ideas embodied themselves in the flesh. We were not disappointed. Curiously enough, Mr. Hamblin, as regards physical semblance. turned out to be just the man we had visualized, only his personal quality proved to be much freer and more human. not to say humorous, than we had envisaged. I am sure it will be of great interest to the readers of the SCIENCE OF THOUGHT REVIEW if our Editor's words are given as nearly verbatim as is possible in the absence of a shorthand report. Rising amid hearty applause Mr. Hamblin said: -

"I never felt so much at home in my life on a public platform. I have been wondering all the way up what I could say this evening and gave it up as a bad job. I am here in response to Mr. Morgan's urgent invitation, and apart from that I had a 'hunch' that I should come. At the I.N.T.A. meetings in July I told you how I brought Mr. Morgan to England. You know the lines,

'Asleep, awake, by night, by day, The friends I seek are seeking me.'

Well, I imagined Brother Morgan here with us. I saw him hurrying to catch the boat. This is not a joke. I really did visualize his coming, only I did better than I thought, for I didn't dream that I was, so to speak, killing three birds with one stone and bringing Mrs. Morgan and Murray as well. But here they are, all three. We have learned to esteem Brother Morgan very highly through his booklets and articles and correspondence and we are overjoyed to see him in the flesh. Since I have been on this platform I have felt the vibrations of love working very powerfully amongst us. Speaking of love—people often write to me asking how to attain 'Cosmic Consciousness.' It is really very simple. By the way of love. Send your love out to everybody. See Christ in everybody—in people on the streets, in your fellow-travellers in trains and trams

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ming I the Eng. and 'buses. You will see them transformed. If we see beneath the surface, people around us everywhere become our brothers and sisters and we shall know our selves one with the dumb creation (our little brothers) and with the trees of the wood. In the silence, in the secre place within our own spirit, we find the kingdom, the power, all restrictions are removed and we have everything the heart can desire and are literally satisfied in God. This is the truth we are seeking to broadcast by means of the SCIENCE OF THOUGHT REVIEW. People wonder sometimes why we give up the whole of the back page, one of the most valuable parts of the Review, to a bold affirmation printed in large type. The reason is that the REVIEW is read by people travelling in trains and trams and 'buses and these sentences catch the eyes of people sitting near sinking into their consciousness and, it may be, bearing fruit after many years. As for ourselves, if we do but realize the Infinite Power within and the Infinite Love. then we have something that beggars description and which gives us that for which we have been longing and yearning all our lives. Now, I am devoutly thankful to God for sending Mr. and Mrs. Morgan to us. Their coming has been a splendid uplift to this movement. It has been a blessed time. Brother Morgan and I have corresponded for years through the post. We have exchanged many a joke, though everybody seems to think that I am a very serious Now our friends go back with our blessing. Wherever they go we shall never cease to love them and shall thank God continually that they were sent to us."

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We were agreeably surprised by Mr. Hamblin's ease and power of speech. He has, we fear, underestimated his possibilities in this direction and we would respectfully commend to him this special application of his own slogan, "Within you is the Power!" The printed word is incalculably helpful and far-reaching, but, after all there is something in the personal presence and interpretation of truth and fellowship and testimony with which the printed word cannot compare. We commend these reflections to our esteemed Editor in the confidence that he will be guided by the Spirit in all his ministries, personal and literary. It was a great and memorable joy to see him face to face

and to hear his spoken word.

Mr. Morgan then rose to deliver his closing address. He is the despair of the reporter, therefore, making a virtue of what, owing to limits of space is a real necessity. I content myself with the record of a few "Morganic" obiter dicta.

"The world," said Mr. Morgan, "is getting friendlier and more loving, and it is well—else civilization must

perish."

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"But this is the best and most hopeful age the world has ever seen. When I was a boy in Canada we used to sing 'Could I but stand where Moses stood and view the landscape o'er.' What would Moses think if he could stand where we stand?" "During the last fifty years more light has been thrown on the ways in which the human mind works than in all previous centuries." "Now I am leaving, it is a great comfort to know that I never can leave. I was here before I came and shall be here after I've gone." "The Master did not rebuke His ambitious disciples for asking for the chief places, He told them what those chief places were, 'He that would be greatest—let him be your

"We have thought too long of religion in terms of sad-

"If a person knows me he cannot help loving me. he doesn't love me it's because he doesn't know me."

"All the best people come to hear me—the best people are those who are studying the science of Right Thinking."

"I know in my heart soul-wishes come true, That's why I'm wishing Love's kingdom for you."

There are those who hold that Henry Victor Morgan reaches his highest in his poems, of which the lines quoted above, with which he concluded, are characteristic.

Following the close of this address Mrs. Heard forcefully expressed the thanks of all who had listened to Mr. Morgan during his visit to England. "He has given us rich spiritual food," said Mrs. Heard, "and it is up to us to make it clear that what we have received has made a real and

lasting impression."

Mr. Morgan in replying said that it was "on the cards" that he should visit New Zealand and Australia. "I can't tell you what this trip has meant to me." Referring to the self-sacrificing help rendered by Mrs. Heard and the members of the I.N.T.A., Mr. Morgan went on, "I have never before witnessed such loving service." "The great thing is so to live as to add to the sum of the world's happiness." "No man can express the joy that lies in the Service of a cause that is bigger than one's self."
Thus, with the singing of "God be with you till we meet again" this memorable mission reached its close.

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Magnetization.

By RICHARD WHITWELL.

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" Dost thou fear death?

"If thou knewest of a surety that there is no death, would it not make a great difference to thee?

"And if thou knewest in truth thou art God's child, would the effect indeed be nought?

"If thou knewest that thou art truly beloved, and that Power supernal is bending o'er thy way in benediction, that all that is Good is turned toward thee to help thee, and that all which comes within the compass of thy life bears special and particular meaning for thee, would such be of no importance?

"Nay, but would not such knowledge alter thy

whole life's perspective?"

-The Cloud and the Fire, page 15.

THE power, the benediction, of the Christ, is it not, in effect, a magnetization? By it the disordered elements fall into their rightful places, and harmony ensues. Its approach is a revealing of the Kingdom, "The Kingdom is brought nigh unto you." It is felt as a potency. Its healing is of the seventh day, complete and perfect.

"We come to Thee for healing!" is the cry of the heart desirous above all for truth, that rightness of relationship with all that is, believing also that its finding is health

indeed-wealth, too, beyond all reckoning!

With the Presence is the power. As the one is felt, the other is known. Its influence on the spirit is perception, on the mind is understanding, on the body a vital renewal. Life is quickened, and stagnant elements are thrown out.

"Draw nigh unto God, and He will draw nigh unto you." The approach of man, as by his own volition. implies his response to, his sensibility of, the drawing

influence of That unto itself.

Inwardly things hold to their Source and Origin by virtue of attraction and affinity. The purpose of experience is that man may consciously realize divine Truth which is now and always, and which never changes, and that It may express in and through him. By man's recognition there will be a resurgence of a heavenly springtide over the face of things.

The immanent reality is that Presence and that Power. The Presence of God is an encompassing benediction. By reason thereof there is harmony. Devoid there would be chaos and disorder. All things would fail without that sustaining grace.

"So didst thou fall, Lucifer, lord of the Morning.
For all was lost when thou didst Him deny.
Everything doth fail thee everywhere
Till thou returnest where the immortal are!"

Without that which we know as gravitation, its attraction withdrawn, all that is manifest would plunge into chaos, stars from the heavens would fall, every structure would collapse, every thing subside into its elements. Even so would life be, devoid of the Presence.

Is it true that in human experience there has been such a spiritual subsidence? If one thing has been banished from human affairs, it is the recognition of the Presence of God. And without it man's spiritual life is empty, is joyless, is an anguish, is a reaching out to what

is ever beyond.

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He is bereft, and the spirit in him, reflected also in the natural world, presses dumbly toward the Divine Event. By its loss he is doomed to labour all his days, striving to recover what once has been, seeking to achieve what is yet to be. A future heaven writes its golden script on the clouds of human failure. So there is the urge of Evolution, witness in man of "the Love that will not let (him) 30," the reiterated effort, spite of those slippings and subsidences when the Purpose has to resume again.

"Hope springs eternal in the human breast; Man never is, but always to be blest;"

was a poet's almost despairing cry.

This way of discipline has man to tread, this journey by self-effort, till he realizes its futility, and that of himself he can do nothing. Then may he make discovery that future vision stands as present fact. At that instant, in the individual soul, something transpires. An influence is felt he had not known before, a new feeling, a strange emotion, a different perception. It is the approach of a Bigger Thing, a mightier inner context, of which his life was bankrupt. It is the commencement of an infilling, in consciousness, of that which fills the Universe.

"Swiftly arose and spread around me the peace and

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knowledge that pass all the argument of the earth;" wrote Walt Whitman after such an experience.

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The Present, it contains the All, it is God-filled. Man's look into the future is a refraction of a present, and central light. "Blessed are the pure in heart, for they shall see God." Truth in action, or sincerity ever tends to remedy or adjust our spiritual astigmatism. The perception of immediate truth, the finding of the kernel of blessedness in the present incident, brings recognition and realization of that which now truly is, the Kingdom of Heaven at hand. If this indeed is so, and is no fiction, it is the most wondrous thing that could ever be, that the kingdom of Heaven is open for us now to enter in. Is it not a message of good news, a gospel of glad tidings? To think that the Present contains now what we thought the Future only had in store? To think that our emptiness may now be filled, our bankruptcy may now be redeemed!

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear and your soul shall live." These words sound as an invitation out of the very

Present

Surely there is then a present way, a possible immediate satisfaction, when amid the darkness of the over-mastery of things, "the Lord may arise!" Such indeed is the Christ-message, conveyed in words that thrill, "Come unto Me all ye that labour, and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

There are those, who gazing into the future, wistfully have thought how the elements of our broken world may yet resume as they once perhaps have been, and the Golden Age be seen once more. For every manner of combination of the moving atoms of our human world is possible, and a rightful order is conceivable at length—some time, but when? Disorder, as it were fortuitously, will tumble into order, chaos into cosmos. But were it so, the order, the harmony would instantly fall away again, the Beautiful would show in brief vision to lose itself again in the eternal

stress and surge of things. There would be no inner

content to hold it together.

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iful rnal Science, however, does not underwrite the far distance point of view. It is pointing more and more to a central understanding of things. Consciousness may progress, but a beautiful and perfect order is possible here and now.

If we hold a magnet over some iron filings, instantaneously they will achieve an order that is not possible by means of any external action or outward shifting. There is an in-fluence which, while it is exerted, maintains the order which cannot be otherwise. It circulates through them as a living current. They are empowered by an energy greater than their own. What they had was but static; this is dynamic. A bigger life expresses in and through them. Under its influence they lose their separate tendency, and co-operate with one another and harmonize.

Even so is the Divine attraction. Under its influence, and in no other way, may that harmony be on earth as in heaven. It is the present potential of the Kingdom. Man's realizing of the Presence is through the penetration of this Influence, the inner working of this Spirit. Where the Presence is felt there is the ordering of the elements in their rightful harmony, there is an intuitive response to this unitive truth, and the Kingdom declares itself. The realization is the Kingdom.

Its action is immediate.

But in point of time it is according to the measure of man's surrender.

"According to your faith be it unto you." Man is a selfdetermining agent. But the action of faith is the surrender of the separative quantity in him, the self-will, that which acts in and of itself.

That which we see as simple attraction affecting the elements of matter, raised to its highest degree can only be expressed as Love Divine in our human experience. The Spirit, finding its home in the human heart, captures it and draws it unto its Source. Human love brings an affectional at-one-ment of the few—little groups of human blessedness—but Divine Love a spiritual at-one-ment with the larger Life. It is the same power of attraction sublimized, that is on a higher or transcendent level.

This divine Influence may well be termed the Holy Spirit, for it integrates the lesser with the greater, the separate human spirit with the Whole. In its power it is, in man, the opening of a closed door, an alive breath, a quickening of faculties unused. a fuller experience, a richer and truer life, a realization of blessedness: a new factor

3

operant, God in the soul. Truly then there is a divine and living circuit of blessedness, and it is a protecting and providential power or influence. The Spirit knoweth that which we have need of.

Our life integrated to That, the power working in and through us, in marvellous-wise it becomes true that "in Him we live and move and have our being"! Our true

life is our life in God.

Its touching is the call in the soul to step out of our old ways into the new; apprehending the greater to discard the lesser; to throw off our garments of separateness

and run naked into the arms of God.

There is the legend of the child Khrishna and his flute, with its irresistible call to his devotees, forth from their menial occupations and drudgeries unto the blessedness of Brindaban. In the midst of every occupation is a central door, of recognition, through which the spirit may pass at once into such a blessedness, such an expansion, such a freedom. It is in and through the thing that we do. In the midst of the meaningless there is Meaning, in the midst of the loveless there is Love—only the same had been too big for our first conception.

All is found in the Presence, and with it everything that man reaches to. It is the one supreme Factor of life, and yet without its perception it is as if it were not

at all.

It is the touching of the Presence, the magnetization, that accounts for the genuine phenomena of healing in revival meetings, and at Lourdes—the vital inflow of a larger Life asserting itself. In the Healing of Jesus there

is the immediate evidence of the same.

But sometimes is witnessed what we may perhaps call its psychic ring, or reflection, when by massed enthusiasm, and surcharged emotion, there is freed an energy, a psychical display which, working on unprepared ground, results in disorder. But this is an inversion of the real thing, for which one thing is necessary, "a humble and contrite heart."

Our dwelling on, or practice of the Presence of God is more likely to bring about that best which we desire than any amount of outward effort, which, solitary, is often misdirected, but with That is rightly and effectively directed. "Be ye fellow-workers together with God."

"Thou great Original in me, And my originality: Spirit of pure liberty, Freely now express in me! Witness of the Deity, Inner Splendour, glow in me: Wonder-worker everywhere, Concentrate in power here."

"God be in my head, and in my understanding; God be in my eyes and in my looking; God be in my mouth and in my speaking; God be in my heart and in my thinking; God be at my end, and at my departing."

The Wise Silence.

2000

By THE EDITOR.

In Dialogues on the Supersensual Life* by Jacob Boehme or Behmen) the Disciple asked: Sir, how may I come to the Supersensual Life, so that I may see God, and may hear God speak?

The Master answered and said: Son, when thou canst throw thyself into THAT, where no Creature dwelleth, though it be but for a moment, then thou hearest what

God speakest.

DISCIPLE.

Is that where no Creature dwelleth near at hand, or is it afar off?

MASTER.

It is in thee. And if thou canst, my Son, for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable words of God.

DISCIPLE.

How can I hear him speak, when I stand still from thinking and willing?

When thou standest still from the thinking of Self, and the willing of Self. When both thy intellect and will are quiet, and passive to the expressions of the Eternal Word and Spirit; and when thy soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the Eternal Hearing, Seeing and Speaking will be revealed in thee, and

* Obtainable from John M. Watkins, 21, Cecil Court, Charing Cross Road, London, W.C.2.

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so God heareth and seeth through thee, being now the organ of his Spirit, and so God speaketh in thee, and whispereth to thy Spirit, and thy Spirit heareth his voice. Blessed art thou therefore if thou canst stand still from self-thinking and self-willing, and canst stop the wheel of thy imagination and senses; forasmuch as hereby thou mayest arrive at length to see the great Salvation of God, being made capable of all manner of divine sensations and heavenly communications. Since it is nought indeed but thine own hearing and willing that do hinder thee so that thou dost not see and hear God.

These priceless words of Jacob Boehme's are second only in value to those of Jesus, whose instructions for entering the Inner Silence are simple, clear and the essence of conciseness. He says: When you pray, go into your room and shut the door, pray to your Father who is in secret, and your Father who sees in secret will reward you (Moffat's translation). Could anything be simpler? We have to retire into our inner, secret place, within our own soul, and then shut the door of our mind upon all thoughts of exterior and temporal things. After which we commune with the Infinite and Eternal.

At first we have to think actively of God and Perfection. To fight against thoughts connected with the sense life only increases the difficulty. The way to overcome is to think actively of God and His Perfection. But this leads, in time, to a realm above thought, to the wise Silence in which we know ourselves to be eternal, and in which we

"breathe the sweet æthers blowing of the breath of God?"
This place of Silence is not then a place to be entered into like a building, but is a secret and holy place in our own soul, where God dwells

Henry Victor Morgan with Cosmic Vision and spiritual

insight sings:

To-day on the heights I stand Above the sea of thought And look o'er the changing drift At the baubles for which men fought— That slip through their clinging hands And ever remain uncaught.

You will notice the expression "above the sea of thought." This poem (The Master of Fate) closes with a fine verse which describes the culmination of the Silence, the result of getting above the sea of thought.

To-day on the heights I stand Where God's winds sing lullaby,

And no more I reach for the gleam Of the baubles for which men die-For I reach to the heart of God And Master of Fate am I

When we enter the wise Silence in our own soul we come into contact with all other communing souls and with the ONE SOUL of all. When we enter and abide in the Silence we stand upon that ground which is common to all who know and enjoy GOD, no matter what their religious beliefs or doctrinal views may be. On this common ground I meet in perfect fellowship, soul touching soul, those who would not own me outwardly, and who, but for the love of Christ in them, would denounce me as a dangerous heretic. This is why I always refuse to argue about, or discuss, doctrine or theology. If we can all meet in the wise Silence and enjoy communion and fellowship with God, in spite of serious and widely diverging differences in doctrinal belief, then doctrinal and theological differences cannot be of such supreme importance as many people imagine. If so, then they are really unnecessary to one who can enter the Silence. They may be necessary to some, but such should on no account quarrel, argue or dispute about doctrines and theologies, but each should accept that which suits him personally. If it makes him happier to believe in a certain theory of things which are infinitely above and beyond man's intellect, then let him believe in it; but let him not quarrel or argue with, or condemn his neighbour because he believes in a different theory. No theory of things spiritual can ever be really correct, because spiritual things can only be spiritually discerned. They can never be understood or realized through or by the intellect, but only through actual direct knowing by the soul. They can never be stated in words: they defy definition explanation.

Doctrine and theology no doubt have their uses. They act as a sheet anchor to those who otherwise might wander into error. They were originally brought into being, probably, in order to prevent the weaker and more easily led astray members of the Early Church from wandering into all sorts of wrong and evil teachings. Unfortunately, however, many people have substituted them for Truth, and think that they are of supreme importance.

When we enter the Silence or Secret Place-when soul touches soul, and we become at one with the Great Soul of all—we feed upon Heavenly Food. Thus our spiritual

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a æ. life becomes nourished, and the New Nature of Christ-in-us increases, the while the old nature decreases. "He must increase, but I must decrease," said John the Baptist, and this is a perfect description of what has to take place in the soul of each one of us.

Every time that we enter the Silence we come into contact and correspondence with Reality, the Ground from which everything sprang before our thinking and willing began. When we are in the wise Silence we are at the One Source of all Life and Power, Wisdom and Love: we are at the Secret Spring from which Creation flows: we art at that point which is (or was) before sinning and wrong willing and mis-imagining begins (or began).

Our Lord said: "Not everyone that saith unto me Lord, Lord, shall enter the Kingdom." . . . "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock."

"But thou when thou prayest, enter into the closet

and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall recompense thee."

And then in Revelations:-

"He that hath ears to hear, let him hear."

→o∝ Wake Ye.

A trumpet sounds reveille from afar, "Awake, awake!" 'tis now no time for sleep; The night is passed wherein we fain would rest; "Awake, awake," 'tis God's call to the soul!

Past are those times when from yon first sweet dawn, His vision drew us slowly to our feet, And past those days dark in their stress and pain, Meeting each difficulty even as it came, And failing ever, till in the breach One stood.

No longer children now, but grown in strength, And called to bear the message of His Love, Of Life itself, our life, by which we are, Girding the Spirit's sword, the challenge meeting Of the worldly mind, with word of mightier power, Nor let it pass, until with equal deed We make our mightiest conquest in His Name Establishing the kingdom of our God!

When Healing Seems Mysterious.

By JEAN SILVERLOCK.

SINCE my article entitled: "The Mystery Element in Healing" appeared in the August number of the Science of Thought Review, I have received several letters from readers who expressed their thanks for the encouragement this article had given them in holding steadfastly to the hope of being healed, and healed completely of their bodily "ills," even though as yet there had appeared no outward sign of any change in the disturbing physical conditions. One letter, however, which I was just as pleased to receive, was from a lady who said she had been a regular reader of the REVIEW and an earnest student of Mr. Hamblin's teachings for several years. Her reason in writing to me was that she desired and requested (quite courteously) a fuller explanation of a statement I had made in the August article (page 471) which she quoted as follows: "In the Science of the Spirit 'God works not man,' and the action of God never manifests in a gradual improvement, nor is healing the result of prolonged concentration. It is and must, because of its divine character, be immediate (if divine), like a lightning flash, and for the moment almost bewilderingly overwhelming in its effects on the consciousness of the one who has thus been healed." My correspondent went on to remark that: "This statement is so utterly contrary to my own personal experience and so entirely different from the teaching of Mr. Hamblin, that I am left wondering whether there may be any other explanation of your very decided statement quoted above, than appears in this article or that I am able to perceive. If so, I hope it will be possible for you either to follow up with an explanation in your next month's article, or else, if you can spare the time, to write me a personal letter, for either of which I shall be very grateful. I recently had the delight of listening many times to Mr. Henry Victor Morgan's lectures, during the course of which I heard him mention numbers of cases of 'gradual healing' as a result of the realization of the Indwelling Presence, but at the same time he warned us that the immediate cure was considerably rarer although of course (as I am also fully aware) neither impossible nor irrefutable. I may say that personally, while my whole life, mentally,

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physically and spiritually, has entirely changed since I first physically and spiritually, he became a reader of the Science of Thought Review, all this has come about very gradually, though none the less surely, I am thankful to say. As I am endeavouring to bring the light of the Truth as taught in the Science of THOUGHT REVIEW before several of my friends, I feel that the remarks in your article 'The Mystery Element in Heal. ing' to which I have called attention would be very likely to cause disappointment to one truly and earnestly seeking the light (as I am sure it would have done to myself) should no sudden healing take place in their case, and were they taught to believe that all results must be instantaneous. I hope," continued the writer, "that you will not think I am questioning thus with any but the sincerest motives. I am indeed very anxious to know your experience and views on this all-important issue, as much for myself as for my friends."

Now, before I start discussing this subject, which the writer of this letter quite correctly describes as "allimportant," let me say how very glad I was to receive this letter and although I did almost immediately reply to it personally, by post, I feel that possibly since the statement I made in my August article which she finds difficult to reconcile with the teachings of Mr. Hamblin may have perplexed or be actually troubling other readers, I shall do well to make my meaning more absolutely clear and to enlarge upon the subject more fully in a printed article for the benefit of such readers who, being possibly dissatisfied or puzzled by my very plain statement, might not have the courage or feel disposed to write me a personally addressed letter. Although I cannot withdraw or contradict the statement I made, I am willing to admit that perhaps. I might have worded it somewhat differently. For instance, I might have said: "While a gradual improvement is often the way the Spirit works in the process of spiritual healing, the evidently instantaneous change that takes place in the sick person's bodily conditions and the immediate and stupendous effect produced visibly on the entire being of the sufferer is the only form of healing in which something happens of so awe-inspiring and tremendous a nature that all who witness the phenomenon, including certainly the person healed, are completely at a loss to understand or explain what has happened or rather how it has happened.

In the course of the last ten years I have become acquainted with several persons who had been healed in the space of a few moments of a malady of long standing which medical science had pronounced, and with apparent

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reason, to be incurable-healed in what could only be described as a miraculous manner. Being deeply interested in such uncommon occurrences, I closely questioned each person regarding their special experience—how they felt at the moment it happened and what sort of after effects the happening had produced. One of these cases was that of a woman healed of a very malignant kind of lupus at Lourdes; another was a very spiritually minded Baptist woman healed instantaneously of almost complete blindness; and a third case was that of a young man suffering from a wasting disease which was gradually reducing him to a skeleton and who laughed at the idea of any healing being possible, since all the doctors consulted had given him six months at the longest to live. His mother and sister, however, were both devout methodists and "much given to prayer."

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The description each one gave, at different times, of their personal experience at the moment when the healing had taken place was curiously similar, in spite of the difference in their religious beliefs. And this is how they described what had happened. Quite suddenly, without the slightest warning (so the woman suffering from lupus and also the Baptist widow whose sight had been instantaneously restored told me in very simple language), they each had felt conscious of a terrific tingling from head to foot of the nature of an electric shock, extremely painful. It could not of course have lasted many seconds, but just as it seemed to have reached the unbearable point, the acute tingling ceased and was followed by a feeling of the most exquisite joy, an indescribable sensation of ecstasy almost, in degree, as unbearable as the electric tingling, but this also seemed gradually to subside into a deep and heavenly feeling of peace—such peace as neither of them had ever experienced before and which it is so difficult to describe because it passes all human understanding.

I certainly did not learn from the young man's own lips what his sensations actually were at the moment he was conscious of having been completely healed, but I heard a detailed account of it from his mother, and the description given in the good old woman's simple language tallied

curiously with the testimony of the other two.

Even in the case of the young man I have mentioned (hardened sceptic as he was), the seemingly miraculous healing he had so unexpectedly experienced did not leave him as it found him. Positive faith, which is the fruit of spiritual understanding, is of gradual growth, but. any rate, his amazement at what had happened to him must inevitably have led to an interested investigation of its possible cause. As for his mother—can we wonder that in her tearful gratitude she should have exclaimed: "Surely this is the Lord's doing, and it is marvellous in our eyes"

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Now let me say that although I certainly consider that such healings as these, which no one can say are not of rare occurrence, bear the hall mark of divine handiwork and the direct action of God, yet I trust that none of my readers will imagine I regard all "delayed" or slowly manifested "demonstrations" as purely mental effects, devoid of spiritual inspiration. This is very far from my conviction. I am firmly persuaded that no sincere loving aspiration born of a compassionately tender heart on behalf of a suffering fellow creature ever failed to bring some benefit -if only a temporary relief from pain-to the one for whom help or healing was desired and I am equally convinced that very often a healing that is long-delayed or very gradual in process is far more likely to prove of permanent value to the person healed than can be reckoned upon as the result of a so-called miracle, because the victory over error and its effects has not been easily or quickly gained but has required much patient "waiting on God" in the deep "Wise Silence" of the soul, in order to learn what the Will of the Lord is and to merge our human will in

Many a human life, also, has been lifted out of the darkness of despondency and doubt and fear with its depressing, paralysing effect on the physical body, and gradually but completely changed in every way by a change or renewing of the mind and its habitual mode of thinking and outlook on life, through gaining a knowledge of the Truth. In this, however, there is nothing mysterious, although the result is often amazing. With the increase of spiritual understanding and consequent enlightenment, improved conditions of health and circumstances follow as inevitably as the light of dawn displaces the darkness of night.

At the risk of appearing tedious, I feel it advisable again to insist upon the point that the "mystery element" I discussed in my August article was solely that which I think all or most of us will admit still exists and produces in us a feeling of wondering awe. Such mystery is clearly absent in all other forms or manifestations of the Healing Power, but in making this statement, which embodies my own personal conviction, I do not for a moment deny or doubt that in all spiritual healing the activity and power of the Spirit are alone responsible for the visible effects

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of the healer's efforts and realization. In those cases in which the action of God is made manifest in a direct unnistakable and instantaneous manner the process of such manifestation certainly passes all human understanding. Like the sun and the rain, which falls and shines on the just and the unjust alike, since God is no respecter of persons, this remarkable and uncommon kind of healing may happen equally to the greatest sinner as to the greatest saint, for the glory of God and as a proof of His impartial and limitless love for all His human children who likewise equally are one and all His spiritual offspring.

No doubt I shall be reminded of the statements made by Jesus in which He foretold that "Greater works than these should be done"—enumerating the "signs" which should follow them that believe. In some measure, from time to time, these prophetic words have been fulfilled.

That a man can and even has walked upon the water, and in compliance with some as yet little understood occult laws may have occasionally controlled the elements, I do not deny or deem impossible. Such powers, which I do not profess to understand, might, it seems to me, be acquired by an accurate acquaintance with certain laws of which the uninitiated are at present ignorant, but this I must and do unhesitatingly assert: -When I shall see ten lepers immediately healed of their terrible complaint by the word of command "Be thou clean!"; when I behold four thousand hungry persons fed sufficiently "with seven loaves and a few small fishes"; when I can stand by and witness a dead man in his coffin obey the command of a healer or "miracle worker," "Young man, I say unto thee, Arise!" and watch "him that was dead sit up and begin to speak," then I shall believe and be ready to declare that the time foretold by Jesus has really come when the "greater works than these" (which He did) shall be done. That such a time will come in accordance with His prophecy when such miracles shall be performed by Godinspired and God-possessed men and women, I have no doubt whatever, but it certainly has not come yet! Perhaps one of the reasons is that hardly any or very few of us can really feel as well as say: "Of myself I can do nothing." Maybe all we need to do is silently to invoke the One Omnipotent and Omnipresent Power, and then stand still and wait, devoutly attentive and expectant, to see the glory of the Lord revealed."

Let none of us, however, be discouraged. "The Day is dawning" as Mr. Hamblin tells us, nay, has dawned and thank God! to many thousands of weary sufferers

who, not knowing of any Way of Escape, have resigned themselves to dwell all their lives in the shadow of death the Sun of Righteousness has arisen with healing in His wings. Through such teachings, now being broadcast far and wide, as those of Henry Thomas Hamblin and Henry Victor Morgan, the world is gradually losing its belief in the unavoidable nature of sickness and the power of poverty to hold it in bondage, and finding freedom and joy indes cribable in the knowledge of the Truth. In proportion as he gains this knowledge does man become aware of the Power within—the only Power that can and will transform the dreariest, loneliest human life into such a peaceful and ioyous existence that there is nothing left for us to wish for, since we have come at last to realize that God is our one and only need, and that need He alone can and will and does supply.

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Correspondence.

MY DEAR MR. HAMBLIN,

In reading your delightful REVIEW for August I could not help but think of some lines written by Arthur Hunt (I believe), a Nottinghamshire poet which I have known

and loved for a long while.

To me they seemed to summarise in a most wonderful way Richard Whitwell's article "The Rhythm of the Universe." They are the last four verses from a short poem entitled "Achievement," and I give them here for you to use if and when you think fit.

The Infinite Power and Eternal that lent his existence to

man,

Gave life to his soul in pursuing a mystic, insoluble plan.

That he might go onward and upward, nor halt through the measureless years,

For the pulse that is throbbing within him, is the pulse of the rolling spheres.

The sphere, and the man, and the insect, like meteors seen in the night.

Flash out and are glimpses of glory absorbed by the sources of light.

But the spirit of Man universal, as the ages drift away. Will rise to the one perfection that dwelleth in perfect day.

Believe me. sir.

Ever yours in Truth, C. M. B. 678.

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Real Meanings of New Testament Words.

By EUSTACE MILES, M.A. (Cambridge).

No. LV.

THIS is a general article on New Testament Translation because so many of the Greek words, which represent the oldest version we have of the words of Jesus, have been mistranslated in the Orthodox Version. One feels perfectly certain that the theological divines who have been responsible for the translations have made their mistakes from the best possible motives; but great mischief has been

done by those who have had the best motives!

Professor Vendryes says, in his book on "Language," "Words always have a current value—that is to say, limited to the moment when they are employed; and a particular value relative to the momentary use made of The French language really contains two words plume, corresponding to the two preceding meanings (feather, and pen). . . . In current usage a word has only one meaning at a time. . . . Often, in some use, the etymological force of the word has disappeared. The context determines the value of the word: the atmosphere with which the word is surrounded fixes its value instantly and in each case."

This principle has too often been ignored by translators. For example, whenever they have found the Greek word kai, they have felt in duty bound to translate it by "and," even," "also," and practically no other word in the

English language. This is ridiculous.

Often the word kai should have been translated by the word "then." Sometimes it should have been translated by the word "exactly," or by italics, to mark emphasis.

So that we must not imagine for one moment that what we find in the Orthodox Version is a fair rendering of what Jesus meant to the public to which he spoke—and of what

he would say to us to-day.

Then, again, take the word rendered by "spirit" pneuma. This represents one of the noblest words in all languages; but it may be used in reference to devils, as when it is used in connection with the word "unclean"

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in the rendering "unclean spirit." And in the First Epistle to the Corinthians i, 12, there occurs the phrase which is rendered not badly by "the discerning of spirits."

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And, indeed, the word "God" itself, which might be counted as a glorious word, has been applied to inferior

gods-indeed, to gods of wrong things.

So one arrives at the following general conclusion:

Apart from actual mistranslations, there are many Greek words in the New Testament which have meanings—or phases of meanings—that one word or two words in our language cannot convey.

In all such cases I would much prefer a paraphraseeven if it is a long one—that gives the spirit and tone of the original, to a brief word that is supposed to render

the Greek word.

Applying this to our Prayers—which are the most important part of our life here—I would suggest that we should aim at a set of words which will convey our meaning, and not imagine for one moment that we are in any way benefited by stereotyped and "conservative" phrases. Let us express our ideas—our ideals, our ideal desires—clearly, even if to-day we use utterly different words from the words we used yesterday.

The thought is the thing.

(To be Continued.)

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The Problem of Supply.

By KATE SIMMONS.

NEARLY everyone has to face the question of supply or financial resources, and we often find that even when our problems are solved in their outer form, that our minds remain full of fear, anxiety, worry, or confused notions about right or wrong methods of work.

Recently the writer met a group of "right thinkers" who told her they were meeting together to discuss the spiritual aspect of supply, because, as they said, "there are so many divergent views and methods, so much need,

and often sincere effort brings no result."

For example, some people affirm that "God is the source of all supply" and leave their problem at that; others visualize an abundance which they say their right thinking

THE PROBLEM OF SUPPLY

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will attract to them. The sincerity and faith of those who use these methods are unquestioned, but sometimes results come, and sometimes they do not. The writer felt for a long time that she had not really discovered the true principle of right thinking in regard to finance or supply, and so she pondered the matter over in her mind until light came, and with this light came a changed point of view. and also change of circumstances. Therefore, she feels that others may be helped by knowing how she faced this question, and the thoughts that led up to it.

First came the idea that nearly everyone wants financial stability, irrespective of whether they are or are not worldly minded. Nearly all desire, as they express it, to have "enough to live on, to pay one's way, and not to have worry about the present or the future." In fact, the desire expressed by many people is to have "stability" and freedom from financial worry and apprehension. became clear to the writer that this idea of financial stability or security has its origin in human minds and circumstances, hence she questioned herself, is such a point of view according to spiritual principles? answer to this question usually is: "Certainly it is right and true to believe that our needs will be met with certainty, and without fear or worry. For changing, fluctuating circumstances are full of worry, hence they are wrong."

Here we see what our need is, that we shall discover a

Changeless Principle and Source of Supply.

Since we require a changeless principle, do we also require stable financial affairs, so that we get a sure and definite method of income, and have peace of mind hence-

This is not the creative way, the way of true progress! It is true that our Principle is Eternal, that God is the Source of Supply in all realms, but this eternal changelessness must manifest as constant change; because, the very fact of changelessness gives rise to the possibility of change and variety, were this not so, there would be no progress, but stagnation.

Change and progress go together, since we desire progress, we must have change, and rightly so. Hence a changeless financial system for anyone would be a false

and non-progressive one.

But in our desire for security and stability in human form, instead of finding it in divine Principle, we think of our supply as if we would limit it to a definite person, system, source, way or method of income.

But, because the Principle is always changeless and

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manifestation is progressive and expansive.

Thus we can affirm that our Principle of Supply always is and must be changeless, and that, true change is the activity of changeless Principle, for, having become convinced that Changeless Good rules our affairs, we then open our lives freely to change, but not to the kind of change which is loss and retrogression, but true progress,

The progress of good is always natural and harmonious like the growth of a tree with its succession of leaves

blossom and fruit.

When we are really able to give up the outer fixity of supply, leaving the channels open, any change in our cir. cumstances inevitably and ultimately works out as the

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operation of good.

But, lacking the understanding of principle, we may even believe that God is the Source of supply, yet hold fast rigidly to certain ways and means; which means that idealism and practice are in conflict and we are filled with

The discovery that divine stability is behind all true change means that fear goes and we are happy. Therefore, believing that Changeless Good operates to bring about true change and progress, we no longer limit ourselves to certain systems, methods, persons and ways of financial supply; we even see that social reformers cannot with the best will in the world formulate a social scheme which will solve all problems; for in these ways we are seeking a stability that is stagnation, a peace that is deterioration, a limitation of resources.

No human system can be ultimate, final or perfect, this

is the very source of our freedom.

If the solving of problems could come only through human beings, and not through the action of God, then one man or group might ultimately make slaves of the rest of the world from the possession of secrets and power

which the rest lacked.

The writer does not think that this question of supply is unimportant, for we are neither self-existent nor selfsustaining, and, since we need to live in all states of being. possibly the fact that once having discovered the true principle of supply here as mortals, we shall have found something which will serve us in all realms and their divine unfoldment in us. For our own use let us ponder upon this relationship between the Principle of Changelessness and Change, for in it we shall discover the true source of all supply.

SCIENCE OF THOUGHT REVIEW

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The Woman's Page.

THE OLD, OLD TRAGEDY.

By MINNA BLUEBIRD.

Editor of The Bluebira Magazine for Children.

A LONG letter recently came to hand, from a grown-up Bluebird-Beloved, and when we had read through the tragic pages, and reached the last little appealing sentence: "And so I thought of you, and I know that you will help me," our first thought was the remembrance of Shakespeare's line: "Oh, I could weep my spirit from mine eyes!" For the story is the old, old story of two widely different personalities mated-but not matched.

But even before we consider all the apparently important details, these words call for both yea and nay. "I will abide by what you say, because you are a wife and mother. and I know that you will understand all the things that

I cannot put in writing."

Friendy, we do understand! About that there is no shred of doubt. In addition—to the trust and confidence expressed in that "I will abide by what you say," we are keenly appreciative. But when we remember His answer to the "Good Master, what shall I do?" we know that the only real, true and final Guidance for this Beloved's testing-experience will come from her own indwelling Lord. For even Jesus said: "Why callest thou Me good? There is none good but One, that is God!" thereby turning aside the appeal from Himself. Why? Because He had no sympathy or desire to help? No. Ten thousand Noes! Only because He knew that the seeker was appealing to His Jesus-of-Nazareth personality—whereas the very Wisdom of God was available in the dormant, waiting Spiritual-Christ-Self of the man himself, even as the Wisdom of God dwelt (in pure and highest degree) in the Christ-Self of Jesus.

So even if we had never read all the details of this story, we should say: "If any man or woman can give you the sincere Right Hand of Spiritual Fellowship, accept it, for the warm sympathy therein will give you renewed courage and hope, but do not 'abide' by what any man or woman says to you, concerning your course of action,

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upon spess ce of or any decision you may make. Claim your Spiritual Free dom, which is your heritage as a child of God." Wah Whitman describes the attitude in this way:

"Listening to others, considering well what they say, Pausing, searching, receiving, contemplating Gently, but with undeniable will, divesting myself of all the holds that would hold me "

And some of "the holds that would hold you" will be the "they say's" of the worldly-wise, the orthodox, and

the mind-and-spine-less.

But lest this seems all cart and no horse, let us think round this problem, where a man loses his love for his wife, and where the wife still treasures up in her heart the memory of his former love, and longs for re-union.

The worldly-wise would say: "My dear, you simply can't

make yourself into a doormat! Men never value what they know they can have for the asking. If he neglects you, show a little spirit! Don't let him see that you care. Give

him fifty-fifty," etc., etc., ad lib.

But, Friendy, we believe that if you do follow that fiftyfifty way, your life will become even harder than it is now (because now at any rate your self-respect is clean) and you would eventually cry: "I cannot bear it. My soul is athirst for God!" For you would be denying the Christ within you, and to deny Christ when you have once known Him—is Hell.

If you are like others who have this same tragedy in their lives, you have already struggled, and pondered, and prayed, and tried your hardest for years, to put the matter right—and still it defies you, and things are just as bad as ever. You are on the point of giving up, disappointed, and just a tiny bit resentful towards God for not coming

to your aid in a definite tangible way.

Beloved little sister-woman, with all the earnestness and sincerity that is in me, let me ask you NOT to give up. Let me suggest this—that you simply confess to God that the whole matter is beyond you, and that you surrender it into His hands into His hands, as a child would bring a tangled skein to its mother. And having done that, try (as best you can) to FEEL that the burdensome responsibility is lifted from you. Then try also to let the desperately hard fact that you are an unwanted wife fall away from you. Let it lie, as it were, at your feet, like the dirty puddle that it is. And turn all your attention to the supreme, glorious fact that you are a child of God. FEEL your royalty, and Free Walt

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let it lift your head and shine through your eyes. Your indwelling Lord's, "Lo, I am with you always," will comfort and strengthen you time after time. Let the sacred Christ-Partnership possess you. When it does, you will be able to stand serene and strong before your husband, and whatever his attitude towards you, yours to him will be: "Father, forgive him, for he knows not what he does."

But long before that day comes, there are two ways in which you can put your half of the Partnership into action.

One way is by declaring, at all hours of the day and night, with steady faith, these (or somewhat similar) words: "I, if I be lifted up, will draw all men unto me." united. All our disharmonies and resentments and judgments are washed away by its sheer irresistible golden flood. In His infinite love we are united and at peace.

For the time being, be content to let the puny human "love" go. Seek the higher, greater thing. Declare it with a faith that refuses to be daunted, even before the tiniest ray of manifestation breaks through the dark "earthborn cloud" of error.

If you can (even in a small, struggling, imperfect way) meet the experience in this way—"face forward," believe me, the seeming impossible will become possible.

The other way of co-operation is by remembering Christ's words: "I, if I be lifted up. will draw all men unto me."

This leads us through the Valley of Humiliation, for the fact that our human personality has failed to hold the love of any person we love, is one of Life's bitterest experiences. But—even if people cease to love us personally, eventually they must and will love the *Christ within us*, if that Christ-Self is portrayed faithfully enough into visibility. No words are needed—just the "lifting up" of the Christ-Self into visibility, and where our personality has failed, that Christ-personality will draw (not demand by rights or convince by logic) all men unto us.

But, Friend (although I do try in my small, elementary way, not to write without Guidance), do not "abide" by these words, if your own indwelling Lord does not endorse them.

Seek Him in the Silence. If He led you to write to me, and if I have been sufficiently receptive to hear His words, it will be made known to you by the quiet Peace within you.

"Be not afraid. With God all things are possible. His love never fails."

Rosepearl and Amethyst.

AFTER being 37 days on the sea and never missing a Sun. rise or a Sunset I am still not entirely surprised to find that the interest has not palled. For there was a deep hunger to be satisfied, engendered and enhanced by over ten years' residence in the largest city in the world. The hunger for beauty that arises like an incurable ache among the pave ments grey. The hunger for loneliness fed by constant contact with over seven million fellows of your own species The hunger for monotony and silence and leisure after the varied, strenuous, busy, noisy existence in the metropolis The hunger for vastness after the cramping influence of regular streets and walled and asphalted highways. hunger for the open after the closed-in, policed and parcelled-out places. The hunger for the limitless after daily sensation of vertical and horizontal lines. And where can one escape from these limitations except by taking ship into wide seas? For 12 days after leaving the English Channel, we did not once see another vessel. Considering that there are nearly 900,000 vessels plying on the waters of the world, this seems astonishing yet, not when one considers the vastness of the sea. After all, what is the extent of vision upon a ship of this height? some thirty miles diameter only! Just beneath the horizon there may be a sister-ship, ready to give a friendly greeting, and often there is, as wireless messages prove. But that disc changes every moment, and is entirely lost to sight after 2½ hours steaming, and a new hoop entered, made by the meeting of two Infinities. A Texan authoress described a cowboy's first acquaintance with the ocean, his complete amazement—"I didn't know there was so much water in all this unbroke earth! Great Guns, look at her Just like a flea-bite grey with mane and tail all white. It ain't never still! I'd hate to ride or rope her. Wonder don't the Lord get tired o' spurring it along, for sure it must a pitched its own pep out long, long ago. A locoed Injun pony sho' is tame 'long side o' this. (flung off) lots o' times by lots o' outlaw hosses, this buck sho' makes my stummick sink ter my boot heels." Even the vast prairie was no preparation for it. For the prairie is dead, is motionless and this is a universe in motion. There is the dignity of Beauty in repose—provided by the sky. There is the stimulation of vastness in motion—provided by the sea. Often it seems as if the ship and the sky stood still, and the sea were rushing in hurried desire to reach some far-distant goal, swiftly past us.

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of early morning and of the day's end do not pall because they are never two days the same. When one comes on hoard about 4 a.m. the lightning flashes that have played Sun. all hours about the sky are still at their pranks. that of Orion has emerged out of the sea and as it moves upward, Sirius begins to coruscate over the north-eastern unger horizon, making a glimmering pathway half across the sea. rears' er for Very gradually comes a soft radiance, that draws up the dark-blue background; and soon, none of those shooting pave. stars, unloosed from the glittering diadem of Night, are con. longer visible. The coming of light! cies What a miracle it r the And of what perennial inspiration! How much we polis lose by the empty months unheralded by sight of the sunce of And here is the whole proscenium free to enact the The wonder. Little by little, in a great silence, the sacred rite performed upon which a world's entire activity awaits par-Some little flecks of cloud above the Gates of Dawn are daily can the first to chant in colour, the opening notes of the Inship credible Symphony. The dark grey forbidding masses glish changing into glorious splendours. Huge spaces opening ering out, revealing abysses veiled in pale green or azure or cobalt aters or cerulean blue. Flying eagles in columns with wideone spread wings of saffron. Iron bars melting in the heat the and glowing with crimson. Beams of light piercing through c of the vapour-mountains, riddling them with iridescence, sufizon fusing them with a prodigal waste of living lustre. ting, then on the Western side the diapason of colours from slate that and grey, dove grey and silver pearl, with varying blues sight of incredible hues become warmed by the increasing glow. nade until the whole canopy is palpitating with a fire that transress forms but does not consume, and you have a boundless his dome ceilinged in rosepearl, amethyst, pink, and lilac nuch And then the sudden leap out of the Sea—the SUN! her a smeared canvas is beautiful, if a pile of carven stone is all lovely, then, in the name of the heart that is torn with her. rapture, what is this ineffable glory? One dares not think for of such loveliness as parable of human life, as token or promise or symbol. But if one could dare, if the Prayer iled of Socrates to be made all beautiful within like the gods uck who haunted the place of his supplication, could be repeated ven and realized in the model of this stupendous spectacle, if irie the life of men, in a vast symphony of concord and fellow

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I see in it His promise of what man shall become. J Tyssul Davis.

ship and fraternity could be made as beautiful as God's

sunrise, then indeed, better than any dream that any pro-

not look at this revelation of God, unless at the same time

phet has dreamed would be the actual social fact.

Thinking Things Over.

AFTER THE MORGAN-HAMBLIN MEETINGS-WHAT?

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By Lucinda E. Kirby.

In explanation, may I say that I purposely call them the Morgan-Hamblin Meetings, because though Mr. Hamblin was only present in body at a fraction of the occasions when the gatherings took place, yet he—we shall all agree, by reason of his widespread influence upon many thousands of minds and souls which are interpenetrated by the Science of Applied Right Thinking (wonderfully perfect description of the tenets of this twentieth century expression of Truth) and therefore prepared for the seed sown by Henry Victor Morgan—had been surely present all the time in spirit.

AFTER any great experiences of mind and soul, whether it be hearing a wonderful sermon that stirs us to the depths, or reading a book that grips our whole being, or meeting another person who makes possible a higher appreciation of and belief in human nature, or gazing on some thrilling manifestation of the universe—there is laid upon us the stern necessity to use the gift thus given us in some way best suited to our special capacities, to pass it on, in order that the God-given beauty and illumination shall not merely peter out in misty, dreamy reminiscence.

A minister associated with my early life always urged that a good sermon, a sermon that appealed irresistibly to one's heart and best self should result in some action, something tangible, or, it was of little or no value. We, all of us, and young people particularly, can have no wiser advice than this. It is dangerously easy and attractive to listen, to admire, to agree, to dream, and go no farther. Thousands do this. They ignore the more or less faint, yet insistent, inner voice that pleads for expression at the human creator's hands, and one more memory is impinged upon those of the past, as a photographic film may be exposed to the actinic rays more than once, with the result that there is no clear picture, no clear result, only a blur that means nothing, and is of no use or value whatever.

Listening should be regarded as a luxury, a privilege, when we listen to Truth from a teacher's lips. But having its own place it should never be allowed to usurp the place

What are we going to do, then, with the memory of these gatherings—especially of the last and most memorable one of the evening of August the 14th—what is to become of the rough, little scribbled notes we made, of the intense emotions, the uplift of soul, of the illumination of Truth flashed to our inner self, of the apprehension of something beyond what we had already attained, of the vision of the greatness and supreme value of a spiritualized existence here and now, or the "difference" of which we were conscious when we passed out of that "upper room," into the world again? What is to become of it all? Is it to vanish like mist in thin air? Is it to be muffled and weakened and diluted by the great, powerful tide of the life surging around us?

It is a solemnizing reflection that if we are not better for such experiences, we are worse. We are sure we are not the same as before these gatherings. We cannot be. We are either stronger or weaker, one or the other, happier -oh, immeasurably so-or sadder, duller, less certain.

Perhaps the thing that made the most constantly reiterated impression upon others as well as upon myself was-not the Irish wit and charm of the speaker, though that has been frequently mentioned, not the difficulty his American intonation and accent caused many of his hearers, though that was an acknowledged drawback-but the unapologetic and unargumentative setting forth of Truth by Mr. Morgan. He was himself so absolutely sure that it seemed not to enter his mind that anyone could have any doubt about this new, wonderful Life that we can all live and all manifest, if we will. He simply took it all for granted, exactly as one who is greatly loved accepts love from the one who loves, almost unconsciously. Probably this, more than any other distinct factor, this actual living faith of another living human being, cheered and encouraged and braced us who listened to renewed endeavour and inspiration and belief and expectancy and confidence.

For, here was somebody who was asking and receiving, believing and proving, a man in the flesh in contact with Spirit. Faulty, imperfect—yes, doubtless—but, what of that? What did that matter? He knew. And he made his hearers venture to believe that they too could know, if they would.

To think that the reception of human influence is

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analogous to the reception of God's influence, that the one, when it is pure and high, leads us on to the other if we will let it, is marvellously helpful and beautiful. To stop short at the first stage because it is so wonderful is to miss the highest blessing. It is the danger of its very wonder.

And so we should not allow ourselves to rest in the happy and contented sense of having had a blessed experience at these times of interpenetration and uplifting of soul life. There are deeper depths, a fuller content that our present thinking consciousness cannot yet fully grasp. We have to press on, quietly, unexcitedly, more than ever possessed by an absorbing desire for His will to be our will

Thus it will be given us to know in what way we can pass on to others the joys we have ourselves received. It may be that for the time being probably we must go on in much the same way as we have been going on. And this is often the hardest thing we are asked to do. Just to wait, with apparently nothing happening? Disbelieve the self that would say this. Nothing happening? I tell you, in a week, in a month, in three months, will come to you a bright, a dazzling, an utterly unexpected and heavenly realization of God's presence with you and in you.

"Oh, that all might catch the flame, All partake the glorious bliss!"

It means consideration, contemplation—not on how we can serve Him—but of the great Father Himself. Not merely a revelation of what we can do to please Him Whom we love, but a revelation of Himself.

"After the Meetings, What?" did we ask? The ques-

tion is answered.

"A closer walk with God." So simple, so tremendous! May we all so walk!

IMITATORS OF CHRIST.

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God is quite incapable of doing anything that is unjust, and He is just as incapable of doing anything that is unkind, or that is not the highest expression of Infinite Love. When we, ourselves, learn to act in this way, thus becoming imitators of Christ, the greatest problem of our life will be solved.—H. T. H.

Questions and Answers.

Q.—How do you reconcile the two differing instructions with regard to prayer:—(1) Whatsoever things ye desire believing ye shall have them," etc., and "Never-

theless, not my will but Thine be done "?

A.—No reconciliation is necessary, because there is no contradiction. The first type is the prayer of demonstration, which has its place, while the second is the prayer of final surrender. The first we find in the raising of Lazarus from the dead. Our Lord lifted up his eyes and said: "Father, I thank Thee that Thou hast heard me, and I knew that Thou hearest me always." This is the secret of the prayer of demonstration:—believing that already we have the thing for which we pray, and that our prayer is heard and answered even before we pray it. I thank Thee because Thou hast heard me: I thank Thee because this thing is already accomplished.

Like Jesus we have to pass through the demonstration stage, the working of miracles in our life through prayer and faith. But Jesus, after raising the dead, healing the sick, and doing wonderful works, reached a point in His experience when the greatest thing He could say was: "Not my will but Thine be done." We also in our small way are led to the same turning point. We reach the point when we desire one thing only and that to do the Will of God, instead of our own will. We desire to do the Will of God so much that we no longer want to make a demonstration, but are willing and more than willing, to yield our all to God, no matter where it may lead us, even to death and disgrace, ignominy and shame, as was the case with our Lord. We are willing that all this should be, although we are not called upon to endure what our Lord endured, but we do so in spirit and in will.

There can be no further progress without this surrender, but having made it, we enter into, and live, the resurrec-

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Q.—If Jesus lived on earth to-day, how do you think He would re-say the following:—"Therefore I say unto you, take no thought saying what shall we eat or what shall we drink, or wherewithal shall we be clothed," etc.?

A.—There would be no need to alter this statement.

The principle remains the same always. Life is more complicated to-day than in our Lord's time, but the same laws

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govern it. What Jesus was teaching was how to live a life of utter and complete dependence upon the Spirit. that is the putting of the whole life upon a spiritual foot. He was not teaching that men should be slothful or careless, or improvident, but that they should raise their whole life to a higher level—a spiritual level, in the doing of which they should find God in a new aspect, that of a universal, unfailing source of supply, apart from the ordinary material sources upon which man usually relies If we rely on material sources only, then five barley loaves and two small fishes must remain five barley loaves and two small fishes. But in the hands of Jesus who knew and realized the inexhaustible nature of Divine Supply, and who could transcend time and other limitations which restrict this present consciousness, five barley loaves and two small fishes became sufficient to feed to repletion a multitude of people. It is true that we, to-day, cannot do the same thing, in spite of our Lord's promise that greater things should be done than the wonders He wrought, but all who have put their life on a spiritual footing can testify to wonderful deliverances, and to happenings in their life which, to them, have been just as miraculous as the feeding of the five thousand. The principle is just the same: the laws of the universe remain unchanged: all that is required is for us to put our trust entirely in God and to exercise faith. This is very different from "not worrying," from "letting things drift," from "hoping for the best," There is a tremendous difference between the negatively passive hope-for-the-best-shallow-optimistic attitude and the achievement without effort taught by our Lord, and also by Lao Tze and others. These speak of a great mystery which cannot be told to people, in the way we can tell them how to make a pudding or a wireless set. It is a state of adeptship or attainment which each one who seeks must find for himself, through experience and experiment, and through high adventure.

Q.—Arising out of the above I am reminded of a question that is sometimes put, which is implied in the following: "We thought you must be the most modern of Modernists, yet you believe in miracles, and apparently believe that Jesus actually performed miracles. Everybody knows nowadays that every great teacher or saint has been credited with miracle-working, after he has been dead a few years. For instance, the tales about St. Francis of Assisi."

A.-Yes, I believe in miracles. In any case I could not do otherwise, because miracles still take place to-day. I might say just as truly that because I believe in miracles evidence has come to me that such things still take place. Every worker in this field knows very well that miracles are not only possible, but that they are taking place to-If we do not believe in miracles then no miracles can ever take place in our experience, because we exclude such a thing from our consciousness. If, however, we do really and truly believe in miracles, then miracles become possible in our experience, because our consciousness expands, thus making greater things possible. If our thought is material, then our life is material and is bounded severely by material and physical laws. If, however, our thought is spiritual then our life becomes less restricted by the material and physical, and more open to be controlled (or liberated, really) by spiritual laws. If more people believed in miracles then more miracles would be wrought; but so long as people think as our correspondent thinks, the world will remain bound in the chains of disease, poverty and insanity.

Q.—How would you deal with selfish people who accept all kindness shown as a matter of course, but never think of doing a kind action in a transfer of course.

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A.—Our aim should be just to go on being perfect even as our Heavenly Father is perfect in that He causes His rain to fall and His sun to shine both on the just and unjust. All that we have to do is to fulfil our part and leave the rest to the Spirit. What other people do to us is of no importance to us, although it is of importance to them. What we do to others is of supreme importance to us; and if we do the right thing always we can leave the rest to Divine Law which always works out impartially.

We can help the offending party by praying for him. By this I do not mean praying that he should be altered so as to treat us better. Oh dear no. We must pray in order that he may be helped and blessed. Our sole aim must be to help the other fellow by our prayers, so that he can become happier and more blessed, and that he may know God and enjoy life, even as we know God and enjoy life. We should pray that he receives and enjoys every possible blessing that we could desire for ourselves. On no account should we sit in judgment on him, praying that he should be altered in this way or that, or that he should do this or that, or that he should not do this or that. We must pray only that he may be blessed.

Living Up to One's Ideals.

By OLIVE MERCER.

THE other day I heard someone say, "I'm tired of good people. One makes an ideal of them, thinking they are so far above everybody else, and then they go and do some unexpected thing that amazes you. I'm always being disappointed in some person or other that I have set up as an ideal."

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Just so! I myself have been through all that and know the bitterness of many a disillusion, the crumbling of many

an ideal!

It was a long time before I came to the realization that I was expecting everybody else to live up to the ideal I made without trying to act up to it myself. That is, I was unintentionally expecting everyone to live up to my highest ideal—which they did not even know about—while it would have been quite impossible for me to live up to it myself.

I don't expect people to live up to my ideal now, I leave them free to live up to their own. And as I realize the difficulty of getting anywhere near my own ideal, I cannot possibly criticize them and feel disillusioned about them if they are not able to reach up as high as I would

lesire.

It is the hardest thing in the world to live up to one's highest spiritual ideal, but to expect other people to do it so that we shall be able to see Beauty shining forth in them when we know very well there is not much light shining in us, well is it not quite unfair to them?

If you want to be happy, leave people free from your opinions of what they ought to be. Let them be themselves, not you. Your uniqueness, and theirs, depends on there being only one of you in the Universe. So be Yourself. But be big enough to let everybody else be them-

selves too.

Your Ideal is for You to live up to. Nobody knows it but you. It is the Special Pattern for you to conform to. But if no two leaves on a tree are alike, could you expect any two souls to be exactly the same? The richness of life comes from unlikeness, not likeness; comes from diversity, not sameness.

If we were really all "conforming to the Image of Christ" do you think we should all be alike? Far from

it! For Christ being Universal, He can only be adequately expressed by each follower showing forth Beauty and Truth and Righteousness in his own individual way. Conforming to the Image of Christ means living a life of Love, but Love being unlimited in Spirit, it is Infinite in Expression.

There is room then for you and for me to express our own Individual Ideal and room for everybody else to do likewise. That another soul does not wish to express my Ideal may mean that it does not appeal to him as seen in me and exemplified by me, and the failure is therefore,

not in this other soul, but in myself.

When I at last am able to let my light shine forth as I would, perhaps I shall have developed "Inner Sight" and with this added spiritual gift I shall see and understand the hearts of others, and all condemnation and criticism shall be swallowed up in Compassion and in Love.



When Thou Arisest.

When thou arisest at the break of day,
Be still, be very still,
While Life's power, electric, flow in thee,
The inner splendour glow in thee,

Scattering the earth-born mists,
The negative thoughts that in the night have gathered,
Which, unbeknown, bedim thy early sight.

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Allow no shade that hovers o'er thee stay, No spell of ill at breaking of the day!

RICHARD WHITWELL.

"The age of exploitation is drawing to a close. In the past both the worker and the public have been exploited. It is now being realized that the master must 'serve' just as much as the servant: it is being recognized also, by the worker, that the master does serve, and thus has his legitimate place in the scheme of things. Employers also realize to-day that they have to serve the public as well as their employees. They are recognizing the great truth that the better they serve the public the more successful they become, and the more they look after the happiness and welfare of their workers the better the results. Reciprocity, good-will, service, co-operation — these are the finger-posts of a new era." — H. T. H.

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Book Reviews

"THE SOUND OF YOUR FACE" and other Addresses. By
J. TYSSUL DAVIS, B.A. Published by The C. W. Daniel Company,
Graham House, Tudor Street, E.C.4. Price 2/- net.

There is ever something stimulating and refreshing in the writings of the author of this little book. He lives in a world that is very of the author of this little book. He lives in a world that is very fresh, and very new, that awakens with gladness every morning. There is freedom in it; for at least, as our English poet exclaimed in rapture, "Thought is free." He finds interest everywhere, with suggestion of bigger meanings. He will take up a matter of common interest, unfold a bigger significance, and yet again still further deeper meanings, until at length a cosmic purpose is looking through. The title of the first address is suggested by the new discovery of television. "Every scene transmitted by the television apparatus

exhibits the peculiar phenomena of emitting a sound. Each object produces its own particular sound. . . . There's a marked dif-ference between a soft felt and a hard hat. At long last we are produces its own particular sound. promised to fathom a perplexing mystery, why the inner character of a tall hat confers upon its wearer an awesome dignity, while the trilby is predestined from the foundation of the world for low company. . . . And shall not Bill Sykes lift up his cap in the dock one day and say, 'M'lud, look at this cap, listen to it; from the day I bought it, it whispered burglaries.'" But behind the sparkle of fun there is seriousness. Is it coming about that man will at length declare himself, through the sound of his appearance, and through the inner vision emerging from the sound, a sound that will not deceive, and has its part in the ocean music of Nature herself? "Every analogy of science tends to show that man, as a whirlpool of energies, is continually giving out vibrations, which in terms of sound are harsh or sweet, tart or mellow, discordant or A mark of our age is that the soul of man has come nearer to the surface and spiritual insight is on the increase. Men see further into the souls of their fellows than they did half a century ago. It is becoming difficult to cherish hatred, envy or treachery in one's heart, safe from observation. The magic mirror seems about to be rediscovered in which we shall see ourselves, not as we appear to others, but as we truly are." Our very thoughts and desires will emit their own sounds. Is it an approach to the time when pure goodness will be vindicated, and the words of the seer prove literally true of the time when "His Name shall be written in their foreheads"?

RICHARD WHITWELL.

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"SILENT GUIDES." By HEATHER B. Published by L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, London, E.C.4. Price 3/- net.

The message of this very pleasantly written book might be summarized in the lines of Shakespeare, wherein he invites us to the simplicity of Natural Langues simplicity of Nature herself. Here may we find, he writes, "tongues in trees, books in the running brooks, sermons in stones, and good in everything." Let us be glad, she would say, because of the goodness that is round about us led and, she would say, because of the goodness that is round about us led and she would say, because of the goodness that is round about us led and she would say, because of the goodness that is round about the goodness that is round the goodness that it is round the goodness that the goodness that it is round the goodness that the goodn that is round about us, and the beauty that is just everywhere if we have but eyes to see. Wherever we may go, we may find indications and pointing fingers to what is higher than itself. The pointing is to Life itself, to sweeter trues with the life itself. is to Life itself, to sweeter, truer, richer life.

"The knowledge that we do not really die," writes Heather B .. "is my lode-star, ever leading on and lighting the way, and my hope is that at least some of its attraction will be felt in these So much is written about sunlight for the body. pages. . . . but even more do we need sunlight radiance for the soul."

Like many others she recommends visualizing as a great help to progress. "When in a condition of perfect repose, put yourself consciously into the Presence of the Unseen, visualize the Power of Infinite Love, God, descending upon you and permeating you, revitalizing every cell and fibre, every organ and tissue. The problems

that have troubled you will be made clear."

RICHARD WHITWELL.

"THE MAN OF GOD." By ERNEST NEWLANDSMITH. The New Life Movement: London Agents, W. and G. Foyle, Ltd., 121-5, Charing Cross Road, W.C.2. Price 3/6 net, post free 3/9.

It was the present writer's privilege, several years ago, to read this work of Brother Ernest in its original manuscript setting, now considerably revised; and what then struck me, even more than in the book as it stands at present, was what a splendid piece of sustained thought it was. And still it is, in the main, even so, for it presses into the mystic experience, and sounds the heights and depths of the Christian life. Its premise is the simple faith, and out of that certain implications arise, which if accepted-and the argument is irresistible-become demands. A charge then is laid upon the There follows the inevitable conclusion. The interior content of that simple faith is "Christ in you, the hope of glory." Such a recognition marks the beginning of the Path, which was also the

way in which He trod.
"The author has endeavoured to provide the key to the relationship of the Christian Faith to the deeper spiritual experiences of

all ages."

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In matters of doctrine this book is claimed to be wholly orthodox. One sympathises with the writer's endeavour to bring these deeper truths to the churches, where oft-times we are almost led to think that the darkness is greater than outside. And yet what a miracle awaits the Church if it be true to itself. What possibility of service awaits the Church redeemed.

The book is in the form of a dialogue, consisting of questions and answers, between a young man, earnest to enter the spiritual

life, and a sage, a "man of God."

The sun was setting over the hills, and its light shone into the The sun was setting over the hills, and its light shole into the village church with a reflection of heavenly glory, the people were wending out to the music of the voluntary "If with all your hearts ye truly seek Him." But one, a young man, a "wanderer on life's highway," was kneeling, lost in prayer. His heart echoed the words. "Oh! that I knew where I might find Him, that I might even come before His Presence!" While he knelt he became aware of one touching his shoulder, who tandered an invitation to see him at his touching his shoulder, who tendered an invitation to see him at his cottage or hermitage. The first meeting brought the realization that he had something very wonderful to impart, and thus the young man became his pupil.

"Wouldst thou know," said the Sage, "the divinest secret of the ages? Then let me tell you a simple story, a story of blessed-

ness and joy!

"Nearly two thousand years ago, in the fulness of days, there came to pass the most wonderful and joyous thing that ever was. In the pure Virgin Centre of our Race, the eternal Thought or

Word of God took perfect human form. The barrier between God and man, which is the cause of all our woe and of every ill that

is, was broken down, the gulf was bridged.

"But there is another side to this story, that is not so often "But there is another side to this start, should so often told. Even as it was objectively in humanity, so it should be subjectively in the individual. For deep down in the being of every one of us, in the very depths of the soul, there is a pure Virginal Centre, kingdom, the kingdom the kingdom to the soul, the singdom the kingdom to the soul, the singdom the kingdom the kingdom to the soul, the singdom the kingdom the kingdom to the soul, the soul to the s a centre undefiled; and into this . . . kingdom, the king, the eternal omnipresent Christ, longs to enter and take possession."
"Man" originally constituted "the central channel between the

creature and the Creator—the viaduct on which the Divine Life and

Order on earth depended."

"But when man, at the instigation of the Powers of Evil, voluntarily departed from his absolute and unquestioning obedience and worship of the Divine Being—altered his focus, as it were, and shifted his polarity from the perfect angle, at which alone this divine Inflow could freely take place, the whole cosmic order, relative to this world, was upset: Man lost his God-given nature, and all the lesser creation fell under what is called the Curse, through this

divine Inflow being obstructed.

"There comes a time when a man is 'disillusioned,' said the Sage. Maybe he finds happiness in this, and happiness in that, but he is never satisfied. . . . Or, perchance, he may be steeped in sorrow, perverted in wickedness, or broken in health. denly, perhaps after a time of despair—certainly in a moment of letting-go the old self-life —he conceives within by the operation of the Holy Spirit, . . . the rays of that blessed Light of God illuminate his inward being, he knows that he has passed from death unto life, from the blindness of error to the Light of Truth.'

"There is a height higher than mortal thought, There is a love warmer than mortal love, There is a life which, taking not its hues From earth or earthly things, grows white and pure

And is a blessed life."

RICHARD WHITWELL.

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"TO DANTE," and other Poems of Hope and Life. By M. FLETCHER. Published by The C. W. Daniel Company, Graham House, Tudor Street, London, E.C.4. Price 3/6 net.

There is a breathing of kindly thought, and a fine intuition through the pages of this little book, and many passages convey their own musical appeal.

own musical appeal.

"The appeal made by the initial poem, 'The Study of Dante,' is symbolic of human aspirations and ideals of moral beauty innate in our common humanity."

RICHARD WHITWELL.

"INTERIOR PRAYER." By ERNEST NEWLANDSMITH. lished by the Society for Promoting Christian Knowledge. 2d. net. This booklet, which is No. 35 of "Little Books on Religion," is small in size and price, but great in substance. There is more genuine helpfulness in it than in many a more imposing publication. For, of course, the matter it deals with is itself of central importance, and it is dealt with in a course, and it is dealt with in a searching and practical way.

What indeed is prayer? We might perhaps express it as the

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media of communion and of communication between the human soul and, shall we say, Life itself, the great Reality, Whom we name God. It is the channel of interior connection with the (to man's outer cognition) invisible World. Were it not for this metaphysical and spiritual holding to the Truth, methinks the very earth itself would swing from her moorings.

> "For so the whole round earth is every way Bound by gold chains about the feet of God."

I will quote a few passages which will illustrate the nature of

this fine little publication.

"By interior prayer we mean that prayer of the heart in which the intellect is at rest, and in which words-whether spoken outwardly or not-have no place. It has been well said that verbal prayer walks to God, meditation runs to Him, whilst contemplation flies into the embrace of His Infinite Love." "It is this loving, silent, waiting upon God that produces the most abundant fruits; for herein God is able to operate in and upon the soul in such a way that the soul, yielding itself up as clay in the hands of the potter, receives the divine impress.'

Alvarez de Pax says: "For the man anxious to reach perfection, let him take the remembrance of the presence of God as his instrument for attaining that end." If the practice is persisted in we will at length "reach a condition of consciousness in which the

sense of the Divine Presence is always with us.

"Drink deep from this fountain of grace, O brother, for it is

the life of the Word of God!"

"Be still and know," pleads the writer in the old Scripture terms; for he adds, we scarcely give God "an opportunity for a word. Oh, that more would learn to be silent in His Presence, and allow God to speak inwardly without noise of words!"

"The key to the vision for which we long is to 'lose our life to find it.' We need to make that total surrender of all things-above all, that total surrender of self-will-without which we are ever hindering God's work in our souls, and preventing Him from fulfilling His heavenly purposes."

RICHARD WHITWELL.

"THE ETERNAL QUEST." By CYRIL HARRISON. Published by The C. W. Daniel Company, Graham House, Tudor Street, London, E.C.4. Price 4/6 net.

"Be thou at one with the Infinite consciously, who art at one with It even in spite of thyself."

Eastern mysticism helps to give content to Western belief, and between the two the profundity of the Christian revelation emerges. The poet wrote that all is Law, but all is Love. ultimately an outflowing from the One, but as there are apparent breaks upon the harmony which should result therefrom, with spiritual vision, which establishes the necessity of that thought, we come to this view-point that all that truly is is the outflowing or forth-giving from the One. What is other is an abrogation of the law of harmony by an original falsity in man's willing and thinking; an affirmative mative conception of what is not causing a denial in experience of that which is. For, when man makes a certain spiritual surrender, the unitive Life (held back or inhibited, broken or refracted) is released in him. The purpose of the One is to be the all in him, and in his full consciousness."

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This splendid little work presents a finely sustained argument in support of what is called here, the neo-pantheistic view of life, and incidentally in vindication of the ways of God to man. of the Neo-Pantheist is revealed as a clear light shining athwan the dark uncertainties of the modern world, showing something of that strange meaning and purpose of Life man is ever striving to

discover on the threshold of the Unknown."

"The message is not a message of effort or struggle. Man is not asked to battle in a futile fever of heroism against some giant tide of circumstance. He is not even urged to swim with the tide.

Much rather is he urged by the unanimous Voice of nature to have done with all forms of effort, trust to the simple Urge of the stream of universal being and be borne along, with imperturbable peace. whither it shall lead him and by whatsoever paths. For where, at last, can the river lead him save to the Ocean of All-fulfilment! If he desires to plumb the depths of that Ocean why should he seek to doubt or avoid the stream which flows into it directly and of its own accord?"

"It may be argued that the very act of self-surrender indicates a definite and conscious act of will on the part of the individual

surrendering. But does it?"

Yes, we would answer, and continually so, in the glad ritual of the worship which is our daily life, and which meets us in a practical and concrete way with every step that we take. It is the act of gladsome response. It is the rapport of two, in that rapture becoming one, a mutual giving, a mutual willing, a mutual surrender, resulting in human consciousness in the conception of the child of God. It is at this point, we think, that mysticism, in its spiritual penetration tends to separate from the purely pantheistic teaching, though in its recognition of the One Life and its outworking, it has so much in common.

But to this following sentiment very heartily would we subscribe: "Those who accept the rule of faith as the only satisfactory basis of life, must discern the supreme ideal of all faith in that great, unwavering, unquestioning and unquestionable rule of obedience which governs the whole physical and non-physical universe and establishes the reality of all evolution. Faith and reason are behind the doctrine. It is the Infinite calling to the Infinite and the echo of the Voice resounds clearly and boldly in all things and in all

places, crying :

"Be thou at one with the Infinite consciously who art one with It even in spite of thyself."

RICHARD WHITWELL.

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"CHRISTIAN MYSTICISM IN TRUTH AND IN LIFE." By G. W. McCalla. Price 3/6, by post 3/8, direct from the author at N.W. Cor. 18th and Ridge Avenue, Philadelphia, Pa., U.S.A. In our July issue Mr. Whitwell reviewed this book, but the price was wrongly stated. We have much pleasure, therefore, in giving you the correct price, which is 85 cents as 7/6 in our money. Those you the correct price, which is 85 cents, or 3/6 in our money. Those who wish to obtain this most helpful book should write direct to Mr. McCalla and enclose an International Money Order for 3/8. It is quite easy to send these Orders, as one simply fills in a form in the ordinary way. Some readers have thought that Mr. McCalla is dead, because our reviewer said that he had laid down his pen after a life work of 50 years. Mr. McCalla is still with us, but he has given up the laborious work of printing and publishing his Magazine. By printing we mean actually setting up the type, making up the

formes and putting them on the machine and doing all the actual too heavy for one of such an advanced age. For 50 years, think of it, Mr. McCalla has printed and published his Magazine unaided. and then you will understand why he needs a rest.

"GOD AND COMPANY, UNLIMITED." By FRANK DURWARD ADAMS. Published by "The Murray Press," 176, Newbury Street, Boston, Mass., U.S.A. Price (not stated) probably 1.50 dollars.

This very striking title is taken from the heading of the first chapter of this quite excellent little book. The book consists of a series of articles based upon addresses given by Dr. Adams in his own church at Detroit, Michigan. If they were spoken in the same crisp telling way in which they are written, they must have given great pleasure to his listeners. It is, however, not something that is merely pleasing to the ear, but that the preacher has something which he is burning to say. And it finds expression through the channel of his own rich understanding and fine human sympathy. The book as it stands, he writes, "represents a few high points along the road of a five-years sojourn in an exacting ministry." Its dominant idea is that the triumph of God's purpose for His world depends at last upon the voluntary and complete co-operation of man, who is an essential part of the infinite, divine Life. Saving the world-God's great redemptive purpose-may only be achieved in one way, and that is by means of a perfect working partnership, the flag of which is unfurled in the title of the first chapter and of the book itself, "God and Company, Unlimited."

All the members of the firm must work together if the business is to prosper. Implicit in the writer's thought is that in all the work we do we should catch the central issue, and therefore join in a central loyalty: not loyal to Paul as against Peter, or to Apollos as against Paul, but remembering that we are each fellow-workers with God. Generally in the past the appeal has been for people to work for God, but as the writer well declares, "the simple truth is that God doesn't want anybody to work for Him. God wants us to

work with Him."

We recall a passage from George Eliot, "God could not make Antonio Stradivarius" violins without Antonio."

Those who attended the World's Sunday School Convention in Tokio in 1999 Tokio, in 1920, writes Dr. Adams, will long hold in memory the address by Margaret Slattery. All the addresses had to be delivered through an interpreter. The speaker would give a sentence, then the interpreter would repeat it in the Japanese tongue. It was an awkward method at best, allowing of no opportunity for the thrill of the spontaneous and unhindered word. But Margaret Slattery rose superbly above a handicap which would have baffled many another. I stand before you as one dumb," she said. "I have a voice only through my interpreter. So God stands speechless before the world to-day. He has no voice except as He finds it through you and me."
"It was electric," adds the writer, "tremendous; and unforgettable."

RICHARD WHITWELL.

"AN OPTIMIST'S CALENDAR FOR 1929." Compiled by GERTRUDE NORTON of Nottingham and published by H. B. Saxton, King Street, Nottingham. Price 1/2 post free. Trade agents L. N. Fowler and Co., London, E.C.4. Procurable through booksellers and New Thought Centres. We welcome this well-established friend once

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again and are pleased to have the opportunity of recommending to our readers. The Calendar seems to be well up to the high stated and which was set in the past by our friend the late Mrs. I leaded which was set in the past by our friend the late Mrs. I leaded which was set in the past by our friend the late Mrs. I leaded which was set in the past by our friend the late Mrs. I leaded which was been included amongst the writers from whom quotations have been included amongst the writers from whom quotations have been made. There is also a quotation from Richard Whitwell, and you be a person than Shakespeare, on one page, and with Basil Wilberforce on another. Sir Rabindranath Tagore also finds a place, together with many other modern writen as well as those who have become what are called the Immortal For the convenience of our readers, especially those living overseas, we will stock this Calendar the same as was done last year.

"THE CHRISTIAN THEOSOPHIST." August, 1928. Annual subscription 3/-; single copies 3d. Mon Abri, Chorley Wood, Herts. The main contribution in this little magazine is an interesting gathering together of the divine birth stories down the ages, and their symbolic and spiritual interpretation.

RICHARD WHITWELL.

Annual Audit.

THE accounts for the Free Literature Fund and Magazine Fund have been duly audited for the year ending May 31st, The former by Mr. H. W. McLaren, Chartered Accountant, London, and the latter by Messrs. Butler, Viney and Co., Chartered Accountants, of 68, Coleman Street, London, E.C.2. The accounts show that the receipts for the Free Literature Fund have amounted to £744/7/0 and the amount of Literature distributed and bought for distributions amounts to £744/15/9. A balance of £3/13/0 is being carried forward. The accounts of the the Magazine Fund show subscriptions amounting to £1,120/13/1 and payments towards cost of producing and distributing the Science of Thought Review, and supply ing it free where necessary, £1,103/18/6. There is a balance of £17/8/1 carried forward. The Chartered Accountants volunteer the statement that the books; as usual, are very carefully kept.

We might mention that with regard to the Magazine Fund, the total includes all proceeds from Bound Volumes, all personal gifts to the Editor and many thank offerings from students given as a token of gratitude at the conclusion of their Course of Lessons, together with any other sums that could be diverted to it. This Fund enables us to put the work of running this Magazine on a spiritual footing, instead of conducting it as a hard business transportation.

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We would like to take this opportunity of thanking Mr. McLaren for his great kindness in auditing our Free Literature Fund so efficiently, year after year, without a fee, and Messrs. Butler, Viney and Co. for their courtesy and expert attention and help.

27th August, 1928.

Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

We gratefully acknowledge the receipt of the following donations to the above Fund:—

ACF 40/-; FB 16/-; MS 1/6; CC 2/-; H-S 5/6; AH 2/6; C 4/6; N E V 5/3; F T 40/-; E T 1/-; F N F 20/-; J A 6d.; M A 5/6; F S La F 10/-; E M C 2/6; E A F 10/-; L E de S 6d.; E B 60/-; S D \$3.00; G McL 1/3; TG 1/6; E M B 1/-; A P S 3/10; T J 1/-; N S 6d.; J M C 1/-; A Z 2/6; A E C 2/6; R R 9/6; F de D 15/6; L A 1/6; H K 1/6; D d'A W 5/6; J G C 20/- M H 1/6; C B 1/6; N F 6d.; O H \$1.00; W S R 100/-; S H H 5/6; WEN 16/6; AJH 5/6; MB 7/-; OMW 4/6; HAG 6/-; K W L 15/6; F F I 95/6; E S C 5/6; W S O 5/6; G S 5/6; F P 2/6; D M S MacK 5/6; F J R 4/6; D M B 1/-; V H 11/-; J I 5/-; D L 10/-; M G 1/-; W R 1/-; JT 1/-; G E B 3/6; E P R 4/-; E R 2/-; M H B 63/-; RRE6/-; JSEW 5/6; HS5/-; JT23/-; AWQ34/6; C W 2/-; L W 2/6; Ex Amino 3/6; J M 15/-; Z van W 5/6; J B R 7/6; J H F 2/6; I de C H 5/-; R F S 11/3; AAB1/-; EG5/-; CEAM1/-; HJ2/6; GWT5/6; EL 2/6; W G W 5/6; E K 1/6; S A 15/6; G 12/6; L A F 2/6; M W R 2/6; W R 2/-; M H 7/6; C B 1/-; J M J 5/6: G P W 20/-; M E N 2/6; D C N 4/-; H W D 2/-; NEV 4/-; SE 3/-; Anon 12/-; ME B 4/-; V. T \$31.00; M W 20/-; M G 5/-; E C M G 10/-; D 1/-; F J B 5/6; E 2/4; D McE 2/-; J von K 1/6; M E C 3/4; M A R 2/-; F 20/-: E M S-P 1/-; B H 1/1; C D P 12/-; H E 3/10; W H D 5/6; L E 1/-; A E J 2/6; G S G 5/6; H F 5/6; M G E 52 cts.; O G C 5/-; H S 15/6; A P 5/6; A C 5/6; GA 5/-; SLT 2/-; F 1/6; AH 2/-; FAS 6/6; WM \$2.00; G W 5/6; M W 1/-; J W 2/6; S H 2/3; M S 1/-; FC 10/-; H L F 5/6; M M 5/6; L M G 5/6; B L 2/-; M 5/6; L O'C 2/6; W 2/6; D O 4/3; F B B 4/10; C 2/6; LIAB 1/6; H C 1/6; L B P 5/6; E M T 6d.; J A O'S 21/-; J M \$2.00; A N 9d.; A H 5/6; E B 15/6; A S 15/6;

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I T G 2/-; E C F H 5/6; A H 5/-; F 6d.; T R C 1/6; E C 2/6; W T 1/-; C W M K 1/-; F E M 10/-; F D 7 40/-; A E E 12/3; I G F 30/-; T B H 2/6; G C 1/-; E AB 2/6; H V N 7d.; D F 5/6; J W H 2/6; A B 1/10; H L B 2/6; M B 1/6; M S 20/-; R L 6d.; N E 5/6; A M E 5/6; J M M 4/-; J H G 3/-; E D C 2/6; M B 5/6; S 5/6; E A C 40/-; H W W 20/-; D P 40/-.

Total August 8th to September 7th inclusive $\begin{cases} £75/13/5 \\ $39.52 \end{cases}$

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Magazine Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—Philemon.

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L C B 1/-; A W 5/6; N E V 5/3; P G 2/6; J B 1/6. G W 1/6; É P R 8/-; B T S 1/6; J H F 2/6; H J H 5/6; M M 11/-; I E 3/6; B 15/6; L J 1/6; P J R 5/6; W S A \$2.00; D M E 9d.; P W W 1/-; F M P 5/6; J P E 5/6; M K 5/6; M B-F 7/6; R H 1/6; E H B 7/6; G B T 10/; F W T 2/6; M C 40/-; C M 10/-; M S D 15/6; Anon 4/-; A S 1/-; M 1/6; J V S \$2.00; E O J 6/6; F L W 2/6; E J C 5/6; E C 3/6; E W 5/6; F J R 5/6; F M 3/-; J A O'S 21/-; P 2/-; J B 2/6; E A B 3/-; F T I 100/-; C W C 14/-; D W 1/6; A C 5/6; M A R 12/-; E M C 1/6; R J O'C 15/6; A R 5/6; K H 50 cts.; W A D K 15/6; A V 40/-; P E J 5/-; F A 12/6; F S C de G 15/6; M L Mack 15/6; E B 5/6; H G C 2/-; R 10/-; W T 15/6; H S 15/6; EMC5/6; FN5/6; ASB5/6; Joy 20/-; ES10/-; MA 40/-; B W 1/6; D McE 5/6; J W P 5/6; K B 5/6; W H C Mcl 37/-; D C 1/6; Birmingham Truth Centre 21/-; J D H 20/-; J H 2/6; H D V 1/-; C A MacG 20/-; J R M 2/6; M P 5/-; H B G 1/-; C R F 4/-; O A D 6/-; N F V 4/-; B M D S/-; H B G 1/-; C R F 4/-; O A D 6/-; NEV4/-; EMD1/-; SLE10/5; SM 5/6; JLS 5/6; E G F 5/6; E G C 7/6; S E P 5/6; C L M 2/6; J B A N 5/6; M R 21/-; M F 8/6; M R 1/9; Le C 2/-; W B D 2/6; E B G 1/6; A N 2/6; R L 2/6; J H W 2/-; E M C 3/6; D McG N 3/-; L L 2/-; J B L 5/6; F R 3/-; C C 1/3; L F W-F 1/-; B E G 2/-; A S 5/6; A S 1/6; A H 5/-; D W 7/-; R J V 4/6; J M A 10/-; H M T 2/-; I A H 5/6; K H 3/-; L B 15/6; S D \$3.00; E O B 8/-; F B 12/-; G S 2/6; R L S 4/6; W S A 4/6; G M 20/-; R R T 1/6; E C G 5/6; C W 6d.; M P 11/-; M H 5/6; C R B 5/6. Total August 8th to September 7th inclusive $\begin{cases} £52/4/11 \\ \$7.50 \end{cases}$

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Health Page.

I breathe deeply of the life of God, and health and joy are manifest in me.

Many of us do not breathe deeply and freely of the lifegiving oxygen that is all around us. The air is free. At present there is no tax on it. Yet we do not breathe half as much of it as we ought. There are vast stores of life and energy lying untapped all around us, yet we starve ourselves by restricted breathing, our chest and abdominal walls hardly moving in the process. Most sickly people would become much healthier and stronger if they were to make a practice, and establish the habit, of deep breathing.

But this is only half the story. The physical life, so to speak, is only on the outskirts of Being. We need to breathe more deeply of the life of God. As we breathe we can identify each breath with the Breath of God. Said Edward Carpenter in Towards Democracy: "I breathe the sweet withers blowing of the breath of God." The physical breath can be sublimated by identifying it with the breath of God—by thinking and recognizing that with each breath we are breathing in the very essence of the Infinite Life of the Eternal Spirit.

We do not recommend Yoga breathing for Western people, nor even modifications of it. But, as we breathe deeply of the natural air, we can also breathe deeply of the æther of God, if we connect ourselves with it by thought, aspiration and the stated word.

And as we breathe thus we realize the truth of the latter part of our affirmation:—

HEALTH and JOY ARE MANIFEST IN ME.

Psychology has contributed one helpful thing, at any rate, to our sum of knowledge, and this is to confirm the teaching of the New Testament. It tells us to think of that which we want to be and that which we want to do, instead of fighting against that which we wish to overcome or escape from. It also tells us to affirm as a present reality that which is not yet in the concrete. Thus instead of our saying: "I desire and hope and long for Health and Joy to come to me," we say:—"Health and Joy are manifest in me." By so doing the ideal is made real or visible. Like St. John we can say: "Beloved now are we the sons of God."

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Divine Care.

Day by day all my needs are Divinely supplied.

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"What I require," beginners sometimes say, "is settled income, and then I would not worry. How can I cease worrying, or how can I prevent myself from worry. ing, when I have nothing settled upon which to fall back How also can I love and devote myself to God and spiritual things when all the time I am harassed and perplexed over money matters. If these were adjusted, and all worm removed by the possession of a settled income, then I could love and serve God. This, of course, is putting the cart before the horse: it puts temporal things first and spiritual and eternal matters last, which is the opposite of Truth as taught by our Lord. Jesus taught us to put the Kingdom of God and His righteousness, or divine order. first, after which all our needs must of a necessity be supplied, just as surely as the rising of the sun.

It is natural for man to think thus, because the wisdom (so-called) of man is the very opposite of the wisdom of God: for the wisdom of God appears to be foolishiness in the eyes of men. They describe it as "utter rot," or folly of the first water. Therefore, it is natural for man to think

in this way.

The first thing, then, that we have to do, when starting to put our life on a spiritual basis, is to reverse this "unwisdom thought," and realize that we must first seek God, finding in Him our inexhaustible supply, after which all that we need must come to us, without fail, day by day. We must give up the error thought that we must first be relieved of financial care and our life put upon a stodgy, safe footing, before we can seek God, or find Him; but, instead, we must embark on an adventurous life in which we test and prove the Spirit, finding that in Him is in h exhaustible supply and perfect Divine Care.

The spiritual life—that is, the present everyday life, put on a spiritual footing and lived in faith in God—is a life of adventure and daring. It is entirely different from the stuffy, "safe" life, that we, in our weak moments, might desire; for it is filled with interest and incident. It means a life of high adventure in which we prove God with reck-

less abandon, every day, and hour by hour. It is a life of joy and exaltation. It is the only life worth living. He who plays for safety invites weakness and disaster, and at best can make no progress: but he who lives dangerously the life of faith enters into liberty

August 27th, 1928.

DEAR MR. HAMBLIN,

I thank you for the first of the lectures, it arrived on my birthday and I consider it is the best birthday gift I have ever had, as its teaching will have lasting and helpful effects. I often go to your previous Course and take out a book haphazard, and its message is just what I need at the moment; indeed it is and has been such a help that I have shared it with three others, whose circumstances did not permit a Course. Also, we have found it a great benefit to study it together. I am enclosing a P.O. which is the weekly gifts from these meetings, which I held at my home. I wish I could tell you all that has been crowded into my life the last four years, but I can only say it is all gradually breaking down the old nature, and the new and true Spirit is shining through. What a difference it makes to everybody and everything! It seems as though they are changed not myself. Of course, I know from your teaching it is really the Spirit working. I still make many mistakes, but as you say they are over-ruled for good. I am so thankful that your teaching came my way. I had always tried to be a Christian, but I never knew how to apply it practically. It always seemed to be something for another life.

Dear Mr. Hamblin, please find enclosed £1 for a start, for this present Course (this was left from my holiday

fund), and I will send again later on.

God bless you abundantly is the prayer of yours, most sincerely.

Student No. D. T. B. 72.

September 5th.

DEAR MR. HAMBLIN,

I enclose P.O. as a further offering, and hope to send more as time goes on towards the wonderful work that is being carried on through you and your helpers. I need not say much about the great help your teaching is to me, and yet, you are a mortal, and it is encouraging to know that you are helping to lead God's children back to Him. It sometimes seems to me that God sends answers to my problems through your lessons. They seem to speak in answer to the very questions I am sending forth into the unseen. God is blessing your work and will bless always.

C. T. R. 1547.

Yours gratefully,

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28th August, 1928.

Seven Lectures on Blessedness.

DEAR MR. HAMBLIN,

Thank you so much for the first Lecture and the helpful

letter which accompanied it

Perhaps some day I shall be able to put into words all I would express with regard to the instruction I have received from you. . . . For the time being I am over whelmed with thankfulness to God for having brought your books, lessons and lectures to me, may He continue to bless you and your helpers in the work you have in hand and spare you to the service of your fellows on earth for many years to come.

Enclosed is all I can afford at present—more shall come later on as soon as I have worked through my present

difficulties.

Yours very sincerely, D. M. B. 34.

September 7th, 1928.

DEAR MR. HAMBLIN,

I notice that I have received the last paper issued in this Course. Will you kindly accept my thanks for your exceeding goodness in permitting me to enjoy so much of your spiritual wisdom and the environment of your personality. Each lecture leads us into the Silence from which we emerge stronger and better fitted to deal successfully with the problems of life. May your work grow and prosper, as it must, is the earnest prayer and wish of

Yours sincerely in Christ,

P.S.—Please accept the enclosed cheque as a thank offering.

August 17th, 1928.

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DEAR MR. HAMBLIN,

I was very interested to read of your new series of lectures, and would be glad if you would enrol my name for these.

I have a collection box into which I put 1/- per week for your splendid work, and when I get the length of 10/- I usually send a 10/- Note. However, I have not sent any money for a long time, as I half hoped to bring it to Chichester! This is not to be, and I now enclose £1/10/0 as my love offering for the series of lectures. I will carry

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on with my shillings and send more in due course if this is quite agreeable to you.

I got your first Course of Lessons from my very good friend Mrs. ——— of Dumfries, and am glad to be able to get the new ones "off my own bat"!

I send loving thoughts to you very often for the great

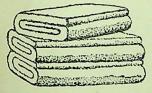
help you have given me for some years past.

Yours very truly,



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EMANUEL SWEDENBORG

HIS TEACHINGS WITH SOME EXPLANATORY NOTES.

By KATE SIMMONS. Author of "Divine Psychology."

Price 1/- net.

In our opinion all students of Truth should have at least a nodding acquaintance with the writings of Swedenborg. In many ways his teaching coincides with our own. This seer is one of the World's great teachers and his writings cannot be ignored. It would take a lifetime, however, to study all of Swedenborg's books, therefore what is needed is a small book giving a comprehensive review of the main points of his teaching. This book of Miss Simmons amply supplies this need; also, it is the best introduction to Swedenborg that we have ever seen.

The Science of Thought Press, Chichester, England.

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TWO TEXT BOOKS

which all who desire to master the Science of Thought should procure and Study. These books (The Way of Escape and The Path of Victory) are used for class study both in this Country and America. They contain practically everything the student requires in the way of knowledge; and in addition they put Truth so simply and logically that even the beginner can understand, put the teaching into practice, and get results at once.

These books are described on pages v. and viii. of this issue.

HELP ONE ANOTHER.

- BOURNEMOUTH.—Science of Thought Centre: Library and Reading Room.
 Classes: Private Instruction: Healing: "Carrington," Wootton Gardens
 (opposite 167, Old Christchurch Road). Open daily 3-5.30 except Saturdays.
 Mrs. Rhodes Wallace is retiring and has transferred the Centre to the
 Rev. George Jack, M.A., Ph.D., International Lecturer and Teacher in
 Applied Psychology and Metaphysics.
- BIRMINGHAM.—A Science of Thought Circle meets every Thursday evening at 7.45 p.m. in the Chamber of Commerce, New Street, Room 6. All interested are invited to attend. For particulars apply Joseph C. Melhuish, 79, Dearman Road, Sparkbrook, Hon. Sec.
- COVENTRY.—Readers interested Brotherhood Higher Thought communicate Mr. Holland, 86, Colchester Street.
- EDINBURGH NEW THOUGHT CENTRE AND LIBRARY, 37, Castle Street. Meetings: Sunday 11.30 and 6.30; Wednesday 7.30.
- EASTBOURNE School of Practical Psychology, 61, Terminus Road, Gallery Chambers, Eastbourne. Lectures on Healing and Business Psychology. Free-will offerings.
- QLASCOW SCIENCE OF THOUGHT STUDY CIRCLE meets in Christian Institute, Bothwell Street, on Sundays at 3 p.m. All interested welcome.
- GUILDFORD.—All are welcome at the Right Thinking Circle every Thursday evening at 7.30 p.m in the Ward Street Church Room.
- HERNE BAY .-- Science of Thought Healing Centre meets every Thursday, 3 o'clock .-- Montague House, Beltinge Road, Herne Bay.
- KIDDERMINSTER Science of Thought and Practical Psychology Group will re-commence weekly classes and Silence meetings in September. For particulars, please write to Mrs. Rowe, Lyndholm, Linden Avenue.
- LIVERPOOL UNITY CENTRE.—Open daily for Study, Lectures, Classes and Services.—125, Mount Pleasant, Liverpool. Healing and Spiritual Helps.
- LONDON S.W. TRUTH CENTRE.—Sundays at 6.45 p.m.: Service and Address; frequent special speakers. Tuesdays at 8 p.m.: Simple talks by Miss E. Geraldine Owen. Fridays at 8 p.m.: Science of Thought (Hamblin) Study Circle. Healing: those needing help write to "Leader" who can be also seen by appointment if desired.—40, Ramsden Road, Balham, S.W.12.
- LONDON.—Lewisham and Lee Study Circle. Meetings 1st and 3rd Sunday in each month, 7-15 p.m., at 44, Leyland Road, Lee, S.E.
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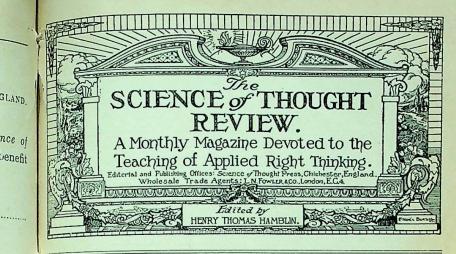
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VOL. VII. NOVEMBER, 1928. No. 11
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Editor's Monthly Notes.

As the hart panteth after the water brooks, so panteth my soul after Thee, O God.

Most of those who come to this gigantic modern movement which emphasizes the necessity for thought control and the cultivation of right thinking—a movement of which Science of Thought only forms a small part—do so because it offers them deliverance from their troubles and sufferings. It is a revelation to most people to discover that their life is largely made up of their thoughts, and that by controlling their thoughts, and by disciplining their mind, they can revolutionize their life. When they have discovered this, they have discovered something very great, but they must not stop at this: the soul must not tarry here, but must pass on to greater victories—must climb to greater heights of experience.

Yet this discovery is a great thing. It is a great thing to know that we need not remain at the mercy of life's storms and billows, but that we can make use of adverse winds, and set a course which will finally land us at the desired haven. It is a great thing to know that thought is greater than circumstances, that it is greater than so-called fate; so that by choosing and controlling our thoughts, within very large limits we can choose and control

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our life. It is a great thing to know that we can make out of seeming disadvantages, weaknesses and limitations, step. ping-stones upon which we can climb to higher and more

glorious things.

At first we see in it We repeat, this is a great thing. only a way of escape from our woes. We naturally argue that if by a change of thought and imagination we can change our life, or at least modify its painful experiences. then this is the great thing at which to aim. Therefore we seek to alter our thought and to find a new consciousness that excludes such things as disease, sickness, lack, penury worry, care and other forms of disharmony.

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SEARCH FOR THE IDEAT.

After all, although, apparently, we may be seeking only physical and material things, yet we are really seeking for the Ideal. Unknown to ourselves, it may be, we are travelling in the right direction, we are following the only Path that finally leads to God. In order to get rid of our sicknesses, our diseases and our financial, family and social worries, troubles and cares we have to turn to God, or to the Divine Ideal. No one can turn to God in this way, perseveringly and persistently, without being blessed.

In course of time we discover that turning to God, or the Divine Ideal, is the one supreme remedy for all our ills. The Divine Imagination can never create disorder or imperfection—it is our human imperfect imagination that By turning to God, instead of brooding over our troubles, and by contemplating the Divine Ideal, our human imagination becomes more and more conformed to the Divine Perfect Imagination, with the inevitable result that order takes the place of disorder in our life. By contemplating the Ideal in place of our disordered life, the Ideal becomes manifest.

Thus, through our troubles, sufferings and difficulties we are led to turn to God. We turn to Him from selfish motives, but, in the end, we are captured by Love, and become Love's willing slave. Soon there grows up within us a deep longing after God—a hunger and thirst that can be satisfied only by the bread of heaven and the water of eternal life. We find that the teaching of Jesus contains inner meanings, and that, if we follow it, the results are so wonderful as to stagger the imagination.

Our soul is consumed by deep longings after God. realize that all our desires in the past, which in vain we tried to satisfy in various ways, some good and some bad. were yet all longings after God. We begin to realize what was in the Psalmist's soul when he cried: "As the hart panteth after the water brooks so panteth my soul after Thee."

SATISFIED ONLY IN GOD.

This deep longing of the soul for God can be satisfied only in God. It is a true home-sickess. Like the prodigal son we are sick of the husks, and we long for the bread of our Father's house. We are tired of the anguish of our separation, and of the life of folly that we have led.

And so we long to get back to God, to be at-one with

Him

This necessitates a process of transmutation. We have to be born into the spiritual, even as we were born into the natural, life. We have to become as a little child in the new nature; but the old nature remains, and must be broken down and changed. And so the lower is raised to the higher, the base metal is transmuted into pure gold, the true Philosophers' Stone is applied, and we become changed.

NEW CREATURES.

By following Jesus Christ we become changed into His likeness. He has opened up the way and made it possible for us to become one of the "many brethren" of whom He is the firstborn. We do not have to believe in a certain theology, but have only to follow Him. When Jesus called His disciples He simply said: "Follow me," and they rose up and left all and followed Him. Then to them was revealed the mysteries of the Kingdom of Heaven—not to the Scribes and Pharisees. It is the same to-day. The mysteries are not revealed to the "wise and prudent" or the learned and word-wise but to those who leave all and follow Christ, and who are willing to be taught by the Spirit, or through intuition or direct knowing.

A WAVE OF MYSTICISM.

A mystical revival or renaissance is taking place. But it is not taking place necessarily inside the Churches. A mystical revival is in our midst, but it is not known to the Public. A spiritual outpouring is here, but it is not advertised on placards, it is not announced in the Press, it is not the subject of cheap newspaper sensationalism.

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It is taking place in the hearts of those who are receiving the call of the Spirit: "Follow me." They meet but seldom, just one or two, here and there, and they do no proselytizing, they seek no members. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit." The way of the Spirit is harmonious and peaceful, it is quiet and modest. It does not advertise itself. It has no use for the ways of the world. From what the world calls success—numbers, show, glitter, fame, notoriety—it prays to be delivered.

THE SIMPLE TRUTH.

The time has arrived, or is close at hand, for the pure teaching of Jesus—the Simple Truth of following Him, guided by the Spirit of Truth, in place of the complicated systems of theology and doctrine known as Christianity. People are hungering for Reality, not for man-made theories about that which must ever transcend man and his intellect. People are hungering for the real teaching of Jesus and its real meaning, and not for the material and literal interpretation put upon His sayings. People are longing for God, their soul is literally panting for the living God, and they are no longer satisfied with the stones of dead

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Theology and doctrine are doubtless necessary—at any rate it seems that we cannot escape from them-but, while they have their uses, they are not the Truth itself. If they have not behind them the power of the Spirit, if those who teach them are not inspired by Truth, then they are vain and useless. It is possible to be most learned in matters theological and doctrinal, and yet to possess not one spark or particle of Truth. No one who does not possess Truth can pass Truth on to others. this so much preaching and teaching is all in vain, is simply a waste of energy, time and good breath. But there are some who possess Truth, and know it in their own soul, but who know nothing, and care less, about theology. Such can pass the Truth on to others, simply because they possess Truth, and know it in their own soul. however, those who possess Truth and also a knowledge of theology. Such find the latter a convenient means of expressing Truth. Such teaching in theological form is with power—not because of the theology, but because of the Truth behind it. Truth is unchanging; but theology changes from age to age. People, to-day, will not listen

to the theology of even our early days, and certainly not to that of our fathers' youth; but Truth is the same, yesterday, to-day and for ever. Therefore, my object is not to put out a new theology, or to propagate new and wonderful theories about God, man and the universe, but to keep talking about Truth in spite of the fact that Truth cannot be defined, cannot be explained, and cannot be understood, intellectually. Theology is of the intellect: Truth is of the soul. No one can say what Truth is—it defies all attempts at explanation—but each can KNOW it in his own soul. While I talk about Truth, yet cannot explain what it is, the Spirit of Truth will reveal it to your soul. Truth can be understood only in the soul, by direct knowing, through the awakening of an inward spiritual faculty.

THEOLOGICAL DIFFICULTIES.

Many are beset by theological difficulties. They cannot accept this statement, or that belief, therefore, they think, they cannot be a Christian. The best plan, I find, is to cease trying to believe this, that and the other, not only in man-made theology, but as regards the Bible itself. is useless and profitless to take a certain idea or theory and then back it up by all the texts in the Bible that can possibly be twisted round to support it, at the same time ignoring all other parts of Scripture which contradict it. This is what is being done to-day. Most of us, I am afraid, are guilty of this. But it leads nowhere. It only brings into being another creed; and, if we get enough people to think as we think, instead of thinking for themselves, we simply succeed in starting another sect. only profitable thing to do, so I have found, is to take everything, just as we find it-predestination, vicarious sacrifice, virgin birth, miracles, the cross, the resurrection, the ascension, and all the other things in the Bible over which there is dissension, and which are difficult to accept intellectually if one is quite honest—and leave it to the Spirit of Truth to reveal direct to our soul the real Truth which stands behind everything. If we reject first this and then that we never arrive anywhere. But, if we leave off attempts at intellectual explanations and understandings, and instead of puzzling our brain over these difficulties, just read, meditate and reflect, allowing the Spirit of Truth to reveal Truth direct to the soul, we are led into Truth. After which there is no further need of argument, for when we have "arrived," what need is there for us to discuss or argue over the means by which we arrived?

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630 SCIENCE OF THOUGHT

THE VALUE OF PRAYER.

As we have already said, Truth cannot be entered into through intellectual study. There is no road this way. The only road is through prayer, plus the experiences of everyday life. If, instead of trying to understand with the human mind that which can only be discerned spiritually, we enter the Silence, then we are taught by the Spirit of all knowledge and wisdom, the real, vital THING that is behind the Bible and all it contains, and that is behind all religions, and all life, phenomena and mind. This is a great thing that I am trying to express. Please do not try to grasp it intellectually, but rather reflect upon it, until the Spirit brings you into the Consciousness of it.

THE WONDERFUL GOSPEL.

The teaching of Jesus Christ is so wonderful that it seems passing strange that it should have been neglected, ignored and put into the background, in favour of other teachings that are not His, but which have grown up around His name. Perhaps it is because it is so simple. People dearly love that which is complicated and mysterious. Naaman objected to washing in the waters of Jordan, in order that he might be rid of his leprosy, when told to do so by Elisha. He expected something more complicated, wonderful, or startling than this. It is the same with the teaching of Jesus, it is so simple that the intellectuals have contempt for it. Yet there is no teaching that is so fundamental, so searching, so complete, so satisfying, so all-embracing, so revolutionary, so compelling as this. If followed, it takes man, a mere wallower in the mire, and changes him, through a series of regenerative processes into a god—and not merely a god, but actually a Son of God, one of the many bretheren, of whom our Lord Jesus Master is the firstborn. Well might Simon Peter say to his Lord "to whom shall we go? Thou hast the words of eternal life."

THEIR LONGING SATISFIED.

Those who follow Jesus and do His sayings: those who love and forgive as He says we must love and forgive; those who do the Will of Jesus' Father in Heaven;* those

* Not everyone that saith unto me Lord! Lord! will enter the Kingdom of Heaven; but he that doeth the will of my Father Who is in Heaven.—Matt. vii, 21.

who leave all to follow Jesus; those who satisfy the demands of LOVE; those who are willing to be led by the Spirit, and to make the Great Surrender, find that they have entered a new path which leads to wonders and glories such as cannot be described. They discover that they have come in contact with Reality; and that to them is being revealed the mysteries of the Kingdom of Heaven; which, of course, is within. Then is their longing satisfied; if not completely, yet to this extent, that they KNOW God, and that they have at last made contact with Reality; although they can never exhaust God, or fathom the depth of His love. Then they realize how true are the words of our Lord: "I am the way, the truth and the life. No man cometh unto the Father but by me." Then they realize what St. Paul meant when he said: "We shall be changed. In a moment: in the twinkling of an eye."

MONTHLY NOTICES.

Richard Whitwell's eight day mission, extended by request to eleven days, duly took place at Liverpool. Our brother's one desire was that the blessed and great thing, which he knew and realized in his soul, might get through, in spite of himself. One who can get self out of the way in this way, and rely entirely upon the Spirit, must become a channel of blessing. We believe that this was the case, and that there are some who will have cause to bless this quiet little mission, eternally. I feel that there is going to be a great work done in this quiet and small way amongst the twos and threes gathered in the Lord's name.

Since writing the above I have heard from Mr. Whitwell saying that he has been asked by Mrs. Heard to give a course of Talks in November at the I.N.T.A. Headquarters. He has accepted the kind offer, and has also arranged to give Talks at "The Rally," and the programme is as follows:—

TRUTH IN PRACTICE AND APPLICATION.
November 15, 16 and 17.

At 6 p.m. at the I.N.T.A., 93, Mortimer Street, W.1. At 8 p.m. at the Rally, 9, Percy Street, off Tottenham Court Road, W.1.

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SCIENCE OF THOUGHT REVIEW.

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Nov. 15 The Enfranchisement of the Spirit.

I.N.T.A. 6 p.m.
To have faith is to create.

do. 16 Truth at the centre. To have hope is to call down blessing.

do. 17 The sensitive Stillness. To have Love is to work miracles.

All those who have been helped by our brother's writings will rejoice to hear of these Talks, and will doubtless grasp the opportunity of being present; while those of us who cannot be present in the flesh will be present in Spirit, and will bear our brother up in our thoughts and prayers.

ARMISTICE DAY.

Let all Science of Thought students and readers enter the real Silence on Armistice Day. While the masses are merely keeping quiet during the two minutes' silence, let us all, who understand the real Silence, in which we are at one with all other souls, all nature and with the Soul of all, enter It, and just rest in calm contemplation of the Infinite and Eternal. There is no need to send out strong thoughts of peace, but only to realize the Peace of God and the reality of Divine Love. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." And not only on this occasion, but every day, let us enter into the Peace of the Mind, and the Love of the Heart, of God. It is only in this way, plus a life of love and non-resistance, that the world can be saved from itself, and prevented from destroying itself.

PREPARE FOR CHRISTMAS.

As is usual, at this time of the year, we remind our readers of the fact that Christmas presents must be bought, and that the best presents are books of an inspirational character. It is much better to give a little book rather than an expensive card. People are grateful for a book long after a Christmas card, no matter how beautiful, has been forgotten. We are extending the number of our advertisement pages, so as to describe our publications more fully than usual.

Christmas gives us all the opportunity of helping others. instead of merely giving them a useless trifle. The other day a reader wrote to say that a copy of *The Art of Living*,

which he sent abroad to a near relative, had been the means of transforming his life. He wrote home to say that if he could not procure another copy, he would not part with his for £1,000. How much better this is than to spend the same amount of money than the slight cost of this book in the usual useless trifles!

The Affirmation Cards which were such a success last year, running into a second edition in about a fortnight, are being repeated. In addition, another six reproductions of affirmations taken from our covers are being added, thus raising the number to twelve. Each card is complete in a large envelope to fit it, thus making it easy to send it through the post. These cards were used by thousands of people last year in place of Christmas and New Year cards. When hung on the wall of one's room, they help to maintain the right thought in one's mind, thus keeping cut the devils of fear, despair, doubt, weakness, and all other opponents of serenity and poise. We all know that our life becomes like unto our mind, and that if we can maintain the mind in a poised, composed, and positive attitude, then the life must correspond. These Affirmation Cards enable one to maintain the mind poised, confident and serene. Full particulars are given in our advertisement pages.

A year's subscription to The Science of Thought Review makes a welcome and helpful Christmas or New Year's

gift.

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Will friends be so kind and thoughtful as to order as early as possible.

A YEARLY SNOWSTORM.

Many thousands of subscriptions fall due for renewal in December; so many in fact, that our staff becomes entirely snowed under. Friends could help materially by renewing in November instead of waiting until January. Those, however, who cannot do this will help by exercising patience, and by not minding if they do not receive an acknowledgment for a time. We cannot keep a large trained staff in comparative idleness during ten months of the year in order to deal with two months' rush of work. Neither can we employ temporary help, because the mistakes made by strangers, or those who are not used to the work, neutralize any good a temporary staff can do.

The World's Peace Union ask us again to call attention to their work, especially International Week, November

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4th to November 11th, 1928. They say that as "action is the result of thought, we do to-morrow what we think to-day. To think peace is to bring peace." Their address is 7, Hobart Place, London, S.W.1.

AN OPTIMIST'S CALENDAR.

It is a source of great satisfaction to the friends and admirers of the late Mrs. I. I. Fowler that her creation, the Optimist's Calendar, is being continued so efficiently, and so exactly along the lines upon which she herself would have run it, if she were still in the flesh. If those who have passed on are still interested in this material plane, and are cognizant of what is transpiring, then this must give our late friend great joy and satisfaction; as, indeed, the way the Calendar sells must do also. Last year numbers of people were disappointed. Our advice is order early.

OUR OFFICES.

More cause for thankfulness. The offices have been fitted up with Electric Light. The Company, or rather, the Portsmouth Corporation, very kindly extended their main to the site, in spite of its isolated and rural position; and they did this without demanding any guarantee of a certain yearly sum, as is usual in such cases, but only a nominal charge of 1/- per foot, for the 512 feet run up from the road. This will be a great convenience to the staff; and also your Editor will no longer sit endeavouring to write in the early mornings with the aid of an oil lamp and an oil stove, trying to keep warm in a temperature of from 30 to 40 degrees Fahrenheit, as has been often the case in the past. His writing is nearly all done in the early morning, before the office work begins. Now he will have a good light and an electric stove, and thus be able to work in a comfortable temperature of 55°.

It was stated in these pages recently that it was decided to continue the Simple Talks (a short course in simple Science of Thought that is issued in the form of twelve booklets, sent out one at a time weekly, and which will cost ultimately from £3,000 to £4,000, that is if we stop at the number aimed at, viz., 50,000 free students). The

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new edition (revised) of Talk No. I. is now ready, and in spite of delays due to our Printers' removal and new installations, just to time. We were on our last fifty when the first delivery arrived.

Admirers of the writings of the late Paul Tyner will be glad to know that his works are still in existence and available at the usual prices. They are still published by Messrs. L. N. Fowler and Co., of 7, Imperial Arcade, Ludgate Circus, E.C.4., who will be glad to send particulars on application. We are giving these books a page advertisement this month in order to bring them before the notice of our readers. The late Paul Tyner died at the age of 66, and no doubt would have lived very much longer if he had not met with a serious motoring accident. Thus the cause of Practical Psychology, of which he was a brilliant exponent, suffered a very great loss. This, of course, is one of the things which the human mind cannot understand, because it does not know the full facts of the case. brainless idiot drives a motor-car and knocks down a genius, and the genius dies, while the brainless idiot lives, probably to knock down other geniuses. A dissolute fanatic shot and killed Abraham Lincoln. Whether the murderer in this case was allowed to live my Encyclopaedia does not tell me, but it would be all in keeping with the comedy of life if he did so. Life is a strange mix-up, if we look at it from the human point of view, but when we look at it from the spiritual point of view we know that in some way God over-rules everything for good, and that everything is finally overcome by good.

Paul Tyner is dead, but his books remain with us, and there is much in them that would prove helpful to those who are in search of knowledge concerning one's inner

forces and how to use them.

The Lectures on Blessedness are drawing to a close. By this is meant that we have accepted all the students that we can accept, that is, if we do not go into another edition. Would, therefore, those who wish to take this Course of Lessons communicate with us at once so that we can make arrangements to continue if there is sufficient demand. The number of students who have enrolled for this Course at the time of writing is well over 900, and as we only contemplate accepting a thousand students, the end will soon be reached, unless readers express a wish for another edition to be entered upon.

Readers may be interested to know that a meeting is held in Portsmouth at Ye Olde Oak Room, Y.M.C.A., High Street, on every alternate Thursday at 8 o'clock. meeting consists of two Silences, reading from the Scrip. ture and an address by the Editor, followed by questions and answers if desired. The meeting concludes at 9.15. The first November meeting will be on the 1st, and the next meeting on the 15th, and the next on the 29th, and so on, on alternate Thursdays. Those who are interested in the deepening of the Spiritual Life and the search for Reality will be welcome.

Bound volumes of our 1928 issues will be available in time for Christmas presents. This year they will be bound in superior covers, but the price will remain the same. See announcement in our advertisement pages. Binding covers, much superior this year, will also be available. Your local bookseller can bind your copies in these covers for a small sum. A complete index for the year is being prepared.

THE SECRET OF TRUE SUCCESS.

Men and women, we can all succeed. We each have this Power within us. It is unlimited, inexhaustible, and can never fail us. It is greater than any difficulty: stronger than any opposition: all that is needed is faith in Its potency and a willingness to trust It and make use of It. No longer need we be inefficient or our lives lacking in true success, for within us we possess a Something which will, if we trust It, make us victorious over ourselves, our weaknesses and our circumstances.

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Efficiency and success are Divine qualities. Look through Nature and tell me, do you find God a failure? Can you imagine God as a failure?

"Be ye perfect even as your Heavenly Father is perfect." Thus spake the Great One. Can a failure be described as perfect?

H. T. H. in The Fundamentals of True Success.

The Law of Fulfilment.

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By HENRY VICTOR MORGAN.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matthew 5: 6.

(Fourth in series on "The Pathway of Blessedness.")

The purpose of all true spiritual instruction is fulfilment. The great words of Jesus, "I am not come to destroy, but to fulfil," resound melodiously in all whose hearts have felt the vision of the Kingdom of God. We can never have fulness of power until, in the highly mystical words of John, we too have seen "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband," or in other words, until we have seen that our fondest hopes, our highest aspirations for a state of blessedness in the life to come, are all within the compass of the possible life here and now. Were this not true, how vain it would be for us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven."

Forever and forever the Voice of the Eternal is saying: "Now is the day of salvation. It is your Father's good pleasure to give you the kingdom." But the strong man of the house within us has been bound by human error. We have listened to the seduction of the senses, and have put off the day of our redemption. The great good news of the Kingdom of God on earth, as proclaimed by Jesus, has become a vision to allure, rather than an ideal of possible attainment.

But in the deep darkness, the words of prophets and saviours still linger on the eager wind, still whisper to the open mind, and a mighty hope ravishes the soul of millions whose eyes have seen, and whose ears have heard the call of the Spirit to a life of Blessedness.

We are realizing as never before that hunger is prophecy, that every dream and fond desire, these longings strange for better things, are not in vain; that our soul longings, not only end in wings, but actually create the wings that lift the soul to victory's heights.

In the light of these things it seems perfectly natural that Jesus should place the law of blessedness over all who hunger and thirst after righteousness rather than over

those who are entirely satisfied with their present attainment. In a deep true sense all who see that hunger is prophecy are on the pathway of fulfilment and can chant with Browning: "All I aspired to be and was not comforts me."

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In "The New Voice of Christianity," one of the lessons in my book *The Healing Christ*, I have said: "It proclaims the glorious truth of growth rather than the fatal fallacy of gifts. It forever saith: 'Thou canst become what thou wilt. Believe in Me, and I will bring thy vision to fulfilment.'"

Burroughs sees the same law celestial and sings:

"The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me."

Such a realization annihilates our false estimates and leads to satisfaction of soul. It engenders a hope that maketh not ashamed. It establishes our union with the divine.

Most translators of the passage I have used as the basis of this lesson on Blessedness, render the latter part of the passage: "They shall be satisfied," instead of "they shall be filled." This seems more in keeping with the vision of the soul. We can be filled without being satisfied, or if we are satisfied, it is often the satisfaction of "the mawcrammed beast." It is stupor rather than ecstasy.

In the deeper vision of the soul we speak of desire as soul-hunger, and realise that just as food satisfies our natural hunger, so does our right understanding of God, which constitutes the "bread from heaven," satisfy every heart longing, and makes the soul of the devotee independent of circumstance, and quite superior to loss or gain.

Very dear to the soul of all whose hearts are heaventuned, are the triumphant words of Paul from his prison cell, while awaiting execution: "Rejoice in the Lord, always, and again I say rejoice." Emerson assures us that the great will not condescend to take anything seriously, and Paul's rejoicing bears witness to that great truth.

I say again, such insights save us from the false estimates of our fellow-men on what constitutes true blessedness. They also save us from the false estimates of much of what is called "advanced thinking" in our own age, wherein only the success that is apparent to the world's low standards is considered a demonstration. Never are we blessed until, in the uplift of a faith that is heaven-born, we can

meet disaster with a song, feel sure of victory in defeat, and rise refreshed the foe to meet; and in quietness of soul know that whoever lives the world to bless, can never fail, he is success.

Blessed indeed, are they who hunger and thirst after the righteousness of God. They shall be filled with an assurance that within them is a power through which they may triumph over disaster and lead captivity captive.

MEDITATION.

I sing of victory, from the deep Of broken years and sore defeat; From out the bitter fires of pain I chant the victor's conquering strain;

For he who seeks to win the prize Must hope till even courage dies; And trust, though beaten to the dust, That Truth will win when hope is lost.

This, then, is Victory—to know, Though crushed beneath the foeman's blow, That every throb of mortal woe Brings God to face the conquering foe.

The Evil Genius.

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By John Roebuck.

The subject of Religion is becoming more and more controversial as the days go by, and here one who goes about from door to door selling packets of tea for a living dares to give expression to his views.

Spiritual progress in the distant past was probably easier and speedier than now because, however gross were the obstructions to spiritual enlightenment in those dark days, so-called, there was a force of Faith, albeit of a crude and superstitious kind, which helped considerably to the ultimate removal of these obstructions.

Ignorance then was sheer ignorance and nothing else, whereas the ignorance of to-day is weighted, is supple-

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mented by all the subtle phases and influences of rank Materialism.

Man has always been not only jealous of his own possessions but also covetous of his neighbours. And so with his ever increasing accumulation of property he has become too burdened to make the ascent unto (far less *into*) the Kingdom.

Of course I use the terms "possessions" and "property" in their broadest possible sense. I use them as all-covering

terms.

With some little temerity therefore, being only a "nobody," I declare that nothing hinders man's attainment of the Spiritual heights so much as does his intellectual possessions and the pride that invariably goes therewith.

Oh, would that men could realize that the Evil Genius is ever directing his attention upon the Intellect, that verisimilitudes are his most effective temptations, and that where the bent is spiritual he never fails to counterfeit successfully for his own purpose the Genuine Inspiration. It should never be forgotten that in knowledge he is second only to God Himself.

His delight is to hear acclamations of "Amen!" to all sorts of crude or high-brow doctrine. Traditional teachings, New Theologies and Creeds, Advanced Thought and all such intellectual obsessions perpetuate his power. Studying the letter of the Gospels, Restatement of Religion to satisfy modern mental disposition, Theories regarding the evolution of the soul, Interpreting symbolic lore and elucidating prophecies are all his adopted means to an end—the diversion of souls from a possible and probable realization of God's immanence, and their consequent non-availableness for immediate service in the Vineyard.

When King Intellect abdicates his throne and confesses his presumption, when he admits his inability to rule the Spiritual realm, when he sets out to prove the truth of human weakness and the fallacy of human strength, when he can teach that man, despite intellect, is never self-sufficient but always dependent, when he can humbly and candidly say, "Be no longer deceived, O man! I am not worthy of your high esteem. Your trust in me is misplaced trust. Henceforth know that I have no jurisdiction over your soul "—then, and only then, will the essential conditionment for Instantial Accountability be made possible.

SCIENCE OF THOUGHT REVIEW.

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God is Everywhere.

By RICHARD WHITWELL.

"Be ye open to the infilling life of God, "Till Love through all thy being flow,

"Reaching through thy every part, pressing through thy every way,

"Till thou arisest as with new identity!

"If thou art quiet and wilt but listen, thou mayst hear the glad sound of many waters,

"Far from which entangled we strain and strain.

"Till nigh at length we come, and in the immediacy of experience our problems solve!" The Cloud and the Fire,* pp. 73, 74.

How passing strange it is that we should look on One, and yet know it not! How curious that the creative Light by which we see, we dismiss as if it were not at all! The one supreme Factor, without which we could not be, is passed by unheeded. And yet, beside that one Reality, all else is incidental. Apart or separate from it, all valid meaning is lost.

Our eyes are holden as the Bible states; our hearts are locked. With our minds absorbed in lesser thoughts, the big meanings register not. They remain as distant mountain peaks; they touch us not in presentness.

"There is a river, the streams whereof make glad the

city of God."

It flows very close to where we are, and its sound is "God is with us." It brings refreshment to our doors. It

fails not, and cannot fail, for ever and ever.

It flows through all things in its sweetness and strength, draws everything that has life to Itself in little tributaries everywhere. It is the circulation of that Life which is Itself for ever and ever. It interpenetrates all that is, as inherent light, as inherent truth, as inherent love, in beauty, in joy, in rapture, flooding all time and space. Unceasingly it flows; not at one time, in one place merely, but at all times, in every place. And it is available for man now to drink thereof and be refreshed, to bathe therein and be renewed.

* The Cloud and the Fire by Richard Whitwell. 2/6 net. The Science of Thought Press, Chichester.

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"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come now buy and eat; yea, come, buy wine and milk without money and without price."

It is the good Life, circulating all things through. It means the omnipresence of Heaven now. That man may awaken to this reality is the purpose of his experience; that with open perception he may become one with That, finding

it to be the inner context of his own true life.

Between the look of the soul and the One is the film of illusion, an obscuration, whereon is enacted the experience of time. But man is no mere looker-on; he is in it and of it. It is woven from himself, and the thread is his thought. Not unlike is it to the little caterpillar enwrapt in its cocoon, the thread of which, tighter and tighter drawn, is spun from its own body. And the deeper meaning is the same, the awakening of a hidden radiance that is his own true life, truly a winged life, a joy supreme.

For this inner truth, this holy thing in man, is quiescent, is asleep. If then but its stirring prove so wonderful, what

its full awakening?

Man, making contact with That (which is the process of faith), will experience a great release, and believe, that is, he will know the Life. For a word of liberation has come to him, a door has been thrust open for him to enter in. Then may his eyes look upon Beauty itself, his ears unseal to the joy of the ages. New meaning floods the world that he has known, and it is heaven; he has stept, he has soared out of his narrow limits, out of the selfhood, into a wider world, into Blessedness. What was jagged, partial, incomplete, by reason of a new interior content, shows no longer so. A wholeness is working through, a wholeness which is the life of God, at every point of being.

Its coming is new life on earth, the new Society, the Fellowship of the Ages revealed, the fellowship of the Kingdom now, love between man and man, and recognition—and reconciliation. Oh will not Joy be manifest, Love be emancipate, hands stretched in charity, feet swift in service, God's Name declared the wide earth through, in blessing and in power! What a renaissance everywhere—and our own very nation made alive to its own glad inner content, with the result, a quickened democracy, a happy people.

"I dreamed in a dream I saw a City invincible to the attacks of the whole of the rest of the earth, I dreamed that was the new city of Friends."

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Within the little compass of a moment man by his thought may enter into prison, or by his thought pass through an open door. Everyone may exercise the power of thought, yet not everyone may control it. We have to be free from it, that is above it, before we can rightly control it. And this is a spiritual gift; a perception, a right knowledge, a heart that is at leisure from itself—an interior freedom.

And truly we are called to this awakening, for the hidden man of the heart to arise, "be as ye truly are!" And from the hills there comes the invitation, "Return, ye children of men!" And the word sounds afresh to-day:

Be ye awake unto that which truly is!

The most wonderful thing in the world is pressing into our human experience—something better than has been before. It is the age-long message, freshly told, "Behold the Kingdom of Heaven is at hand."

But this pressure from within implies also a pressing outwards, unto elimination, of that which is other than itself. And this has been called the treading of the wine-

press of our God.

It is the dawning light which brings the shadows into visibility. But as the sun rises to meridian they dwarf and pass. And when it is overhead there is no shadow at all. The optical illusion ceases at that point.

There is a point where the illusion or obscuration of evil ceases, and our confusion passes; it is when God, the Sun of divine Love, is at meridian in our soul. It is when God has become our supremest good, without an other. When our spirit turns to Him, our true Centre, in worship, in all our ways, its beneficent light is shed through all our world. This is our true polarity.

And the meaning is that the obscuration, the apparent thing, has no reality of itself, and it is only by virtue of what is good—the very light—that it takes body and form. And the cause is focal. We have lost our central Vision.

To it we must fain return by the path of surrender, through the cross of denial of the thing that we see, by the truth that we know. Is it an upward climb to a purer vision? Then will every step bring its own reward.

"We ascend Thy ways that be in our heart, and sing a song of degrees; we glow inwardly with thy fire, with thy good fire, and we go, because we go upwards to the peace

of Jerusalem" (St. Augustine).

But for ever and ever, encompassing us, is the living reality, seeking at every point its rightful central place. It is heaven all around, Life seen in its right light, its

true focus. We may direct our every step there, by surrender. We may win heaven in the thing that we do, in the very experience before us, by pressing the Cross unto our heart, the cross that denies the contrary appearance by affirming the hidden good meaning there—this quest of the kingdom of love amid the ordinary and commonplace amid the actual, amid the apparently dead routine. Oh, if we realized what is truly present, the hidden potential within the very incident, whatever it may be (without which, indeed, it could not truly register in consciousness). would we not turn to That—the essential factor, yea, God's very Presence—in immediacy of worship; drawing close unto us that which is nearest of all, in perception of the Kingdom, whereto our thought, our will, our action tends. vea, at that instant of surrender knowing and rejoicing in the life of the Ages.

"In all eternity no tone can be so sweet As when man's heart with God in unison doth beat."

The action of the selfhood is the stepping out from, that

of the cross the stepping into the world divine.

O brother, when insuperable difficulties arise, rejoice and be exceeding glad, because if you will have it so, and have strength—the strength in weakness—it is your (and God's) opportunity. For central, as a very potency, is the most blessed factor of all. It is that which we so easily dismiss, the fact of God in experience. If at that instant we have faith and grace to stand still, and, realizing our own inadequacy, just let that strength work through! If we can but be quiet in ourselves and stand back, believing and therefore rejoicing, will we not witness the richness of His grace, the wonder of His Love? Love is above and around and watchful as with myriad eyes, abiding the opportunity which we at length, in faith, provide.

When once God rests in our human consciousness, when once that quiet poise is found, all is well, and all good

tends towards us.

"Tis the front toward life that matters most-The tone, the point of view, The constancy that in defeat Remains untouched and true."

"God loves all mankind alike," wrote Paracelsus, " but not all men love God with the same kind of love. Each

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of God's children have the same inheritance, but one squanders while another preserves it. That which God has made equal is made unequal by the actions of men. Each man taking his cross upon himself finds therein his reward. Every misfortune is a fortune, because divine goodness gives to everyone that which he most needs for his future development; the suffering begins only when discontent, the result of the non-recognition of eternal law, steps in. The greater the obstacle to combat the greater will be the victory."

Life is prosaic because we move amid the great wonder and mystery God un-conscious. But, oh, if we were of God conscious, and quickened by the word of truth which springs from everywhere! If it comes not in the action, then surely it will meet us in the reaction; if it touch us not directly, then surely it will find us indirectly. When once dawns this Vision the old ways will no longer suffice. For this perception amid contrary things is the word of God to us of a land and an inheritance.

We may go in and out as we did, we may tread the same daily round, but it is different. We see differently. We do not accept things as they seem to be. They are the same, yet not the same. According to the light with which we see is the difference. What is sombre in the shadow, in the glow of light is illumined. No longer do we see things merely in their narrow limits, and local setting. We catch a new significance. What was hidden is revealed. An inwardness, the inner meaning breaking through is apparent to us. There is a spiritual background that is Beautiful, a richer encompassment we cannot get away In this creative Light by which we see, all things appear as they truly are, good and true and perfect. our true perception we do a radical work, inviting, inducing that which is out of that which seems. It is our recognition of that divine inward content whenever we look on anything in its outer similitude.

This is no contented acceptance of things as they are; it is a growing impossibility of seeing them as they are not. For life is not true until we ourselves are true, and wholly and utterly true. Nor can we know truth until our perceptions register the truth sincerely; nor can we know a loving universe until our heart is aflame with compassion and with love.

[&]quot;For Love doth make thee one with every soul: Thy brother's good and ill thy very own!"

SCIENCE OF THOUGHT REVIEW.

If at all times we saw—God, amid the thing that we do, in the one whom we meet, how different life would be, how alive with meaning and interest, how electric in its very touching?

All life is radio-active in its truth.

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What is God? God is that Oneness, Singleness, Integrity yes, personalness, which is the truth of all that lives. God is Life, which is itself everywhere, and everywhere Itself. It is fresh and young at all times. Ages come and ages go, but Its feature is perennial youth.

We have to make one step, but one rightward turn, into That, knowing then that we are That, that It is our life, and there is no other.

God is that Fountain-source which man may dip into and be renewed. As man functions from his own truth (that is, through sincerity, which also implies self surrender) he dips from that great Resource.

"He that is kind to all that lives is blest by heaven and loved by man."

The whole Universe is filled with God. It is baptized daily by His Presence. As Light, all-filling, so is that Presence everywhere. It is That on which all life falls back and is sustained, unto which it succumbs during the deep hours of sleep, and is refreshed and strengthened.

"Blessed are the pure in heart, for they shall see God."

"Be Thou my pilgrim staff throughout the lands, Thy love in all my thoughts, Thy likeness in my face; May I heart-warm to others and they heart-warm to me, For love of the love of Thee."

(Old Gaelic Rune.)

A COMMON SENSE PRAYER.

This Prayer, compiled by a Bishop, and discovered, we believe, in Chester Cathedral, which was reproduced in our Magazine for April, and which was published in Card form and distributed gratis by Mr. George Corbett, 5, Devonshire Road, Sherwood, Nottingham, has met with a wonderful reception, nearly 8,000 having been distributed up to date. All who send a stamped addressed envelope can have one or more copies on application to our friend.

The True "I."

By KATE SIMMONS.

A FRIEND has just asked the writer "where is my spirit when I am doing wrong?"

This query is expressed in a manner which suggests that a man's spirit is something attached to himself, which can leave him, rather than as if it were the man himself.

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Again, this question arises from the statement that a man in his Spirit is divine, eternal and perfect. Hence, when wrong is being done, it is clear that the divine, eternal and perfect cannot be in consent and association with it.

Before going more deeply into these thoughts, let us first understand why it is believed that man in his spiritual being is perfect. The answer is quite clear and simple, that since God is Eternal, Perfect and Divine, and man is His image, idea or likeness, therefore man reflects and expresses divine attributes.

Moreover, if the true being and state of man is eternal, it never can be otherwise, man cannot be eternal at one time and not at another.

But there is another factor to consider, that of soul and

In the materialistic way of looking at life, man is thought to be a physical body only. And, since the brain itself is believed to be the origin of thought, that thought is actually secreted in the brain, hence it is concluded that man is only a material being and nothing more.

In psychology it is believed that the man is a soul or consciousness; that the brain is only the organ of the mind, and not the seat of the mind itself.

One of the chief attributes of the soul or consciousness is the power of choice, and this can work in two main ways.

That is, choice in the Soul can turn upward and inward to receive its "lead and guidance" there, from the divine selfhood in God.

This being accomplished by aspiration and prayer; by turning to the Divine Will and from thence to accept the facts and circumstances of life as they come, putting them to good use, and acting according to the spiritual principles believed in. On the other hand, choice in the soul can turn downward and outward, and give itself to the body and the world, can become dominated by their desires, and the so-called pleasures of the moment. These are two extreme ways, yet they show us how choice in the soul can serve either Spirit, or the world and the body.

But, the will of the spirit or eternal man is always divine,

is always one with the Father's Will.

Therefore we say that the true man himself is the spirit, image or likeness itself, plus a soul and a body But when choice in the soul or consciousness turns away from God and His perfect idea (which is the man himself) then there is not a true and complete man in manifestation, but only a changing erring individuality which all the time has a divine and perfect selfhood which is being neglected, even as God is being neglected.

Thus the answer to the query "where is my spirit when I am doing wrong?" cannot be answered unless accompanied by an explanation of what is really meant by "I."

The true "I" is always doing the Father's Will, and living in His Presence, and this is true of every living being. For, without Spirit Itself there could not be any outer appearance, either of soul or body. The soul and body in themselves, unless correlated with Spirit, do not really constitute a human being. Swedenborg expressed the idea of a true human being as a divine-human; otherwise the human is only an animal-human.

This is where perversion comes in, where the choice turns

away from the divinity.

The animal kingdom is beautiful in itself, living accord-

ing to natural instincts.

Whereas in the case of man, the choice should turn naturally towards divine guidance; in this case, instinct

gives place to reason.

For we do not choose from instinct, but from reason, then our instincts become spiritual, our desires become spiritual, and we obey spiritual principles. But, when choice turns away from God, a kind of opposition comes about, not only to God, but to the true selfhood in God.

Thus man becomes in himself a house divided against itself, and he is in a state of internal conflict and un-

happiness.

Primitive man has not such a finely developed sense of choice, he has not such developed power of reason. Hence he is nearer to animal instinct than to spiritual perception and true choice. Many human beings obey what they call their "intuitions," and cannot understand why they are so constantly led astray by them. The reason is that too often what is called "intuition" is simply civilized instinct and nothing more. True intuition is always plus reason,

plus choice, and the power to transcend personal desires for divine guidance.

There are many workings in the human consciousness

which need to be understood.

Just as in the earlier stages the body appeared to be the real self, so also at the present stage the soul or con-

sciousness appears to be the real self.

But the consciousness can go wrong, the soul can exercise false choice, it can even manifest as a deficient or insane human being. Whereas the Spirit, which is the man himself, is the perfect, changeless, eternal identity in God, this is always in a state of true harmony, health and love, and is always in a state of blessing and of being blessed. Do not let us be deceived into thinking that the changing, evolving soul or consciousness is the true self.

We have to outgrow that stage, just as we have outgrown the stage of believing that the body is the real self, that man is only a physical being whose brain secretes thought. So also the soul of consciousness does not in some mysterious way secrete a changing divinity. Our divinity is our perfect identity in God, and we are working out the problem of the way to manifest that divinity in its individual expression in each one of us.

The way of healing is to look beneath the surface, to recognize the divinity, to go deeper than the mutable body

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In the Truth we always go back to God and Perfection, and keep our thought there. When we do this it gives the perfect selfhood a chance to manifest through soul and Some teachings have it that even the Godhead evolves, hence that the spiritual man or selfhood evolves

This cannot be, the spirit is the perfect changeless identity, and the proof of this is in the many cases of spiritual healing which have come as a result of this true or divine thinking, this "right thinking."

Perfection and eternity always are perfect and eternal; this is our haven and refuge, the assurance that has saved

many souls from despair.

We can always turn away from physical and psychical states, the confusion and complexity of these increase as we go along; and, the healing of these states only comes when we go direct to the Indwelling and Overshadowing For we cannot claim perfect spiritual selfhood apart from God, for only in Him can we ever, either here or hereafter, find our true Perfection. When we find this, we find the Truth about all Life.

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Pruning the Vine of Thought.

BY SIDNEY TAYLOR.

One naturally prefers the fruit of a cultivated vine to that of a wild variety. The fruit of the mind, likewise, is desirable or not, according to its cultivation or neglect. The distinction of a powerful mentality, so much coveted by weaker intellects, can be enjoyed by anyone who cares to become his own mental gardener, for wild nature and an untutored mind, alike, benefit by care and attention.

The havoc wrought by pests and parasites in nature's realm is paralleled in the mental kingdom. Harbouring destructive thoughts of self-creation, or becoming the victim of the stray, putid thoughts of others, harms not only the mental powers, but the spiritual and physical faculties. too. The deep things of the spirit are hidden from us until we are worthy of them, but no excuse for neglecting them will avail, because within the soul of man is placed the key with which to unlock the inner chambers, and whosoever finds it becomes a perfect giver. Spiritual gifts bear the fragrance of heaven, and attract to the giver the practical and desirable things as the flowers do the bees and butterflies, but to withhold from spiritual fellowship is to become a rubbish heap, infested with germ-laden pests -ignorance, doubt, fear, envy, hate, strife, despair and all their breed

Imagination is the antennæ of supposition, enabling the mind to advance confidently along the pathway of reason which leads to the high road of enlightenment. development of a spiritual mind depends considerably upon the correct use of imagination, because it is to the material mind what intuition is to the spiritual, and the psychic senses are more reliable when these two faculties are present in an equal degree. In dealing with one's fellow beings imagination is indispensable. Even a primitive mind, although incapable of great insight, uses it in its elementary form, which enables it, especially if aided by memories of similar personal experiences, to appreciate the experiences of others. The progress of science is largely due to imagination constructively applied in the form of hypotheses and postulations. Nowadays there is a wide field, via the newspapers, novels and the drama, in which to exercise the imagination, both for good and evil. Evil obtains where there is either uncontrolled fear or studied villainy. According to the ing to the use made of knowledge obtained, imagination

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broadens the mental horizon. The busy mother, notwithstanding the little time she has for mental gymnastics, makes excellent use of imagination, because, inspired by love, she acts upon it. She has only to glance at a torn or worn-out garment, or observe the slightest indication of sickness in her child, and her imagination is apt to run Where there is no imagination there is neither constructiveness nor progress. This faculty can be cultivated by intelligent observation—absorbing the useful and rejecting the useless-reasoning and investigating from an impersonal angle, and meditating upon the Divine Mind. The greater the constructive strength of imagination the stronger the faith, for both are of substances unseen! The majority of us visualize an ideal self- a combination of the qualities of those whom we admire and our individual desires. If we could imagine such a superb creature as having a Christ-consciousness, and being placed in our position, we should have a valuable aid to demonstrate spiritual emancipation. Whatever one's condition may be now, an enlightened soul, so placed, would use it as a means of further unfoldment. When the spiritual mind has learned its purpose in life, nothing can prevent it from coming to pass, for in knowing it, it is worthy of it, and being worthy is able to accomplish it. When the Godcentre within us is awakened it is always a joy to do what we know the Christ would do.

The pivot of the Christ-mind is the realization of

universal one-ness of mind, breath, body and spirit.

"Be of one mind, live in peace; and the God of love

and peace shall be with you." (Gal. xiii, 11.)

"In whose hand is the soul of every living thing, and the breath of all mankind." (Job xii, 10.)

"There is one body, and one Spirit." (Eph. iv, 4.)
"For by one Spirit are we all baptized into one body."
(1 Cor. xii, 13.)

"So we, being many, are one body in Christ, and every

one members one of another." (Rom. xii, 5.)

To live in the consciousness of the unity of humanity, one must first recognize that the needs of one spirit are common to all, and that the surest way of spiritual repletion is to pray that what we desire may be given to others also. Seeking the common good will expunge selfish desires. Adaptation to, and harmonization with, the love vibrations of the mass, without being subject to them, encourages a valuable spiritual faculty which may be called omnipercipience. It is easiest to melt the personality into the love vibrations of the lower classes, because, as a mass,

they radiate the primary vibrations of natural, unrepressed love, unspoiled by the conceit peculiar to those whose attempts to emulate their superiors beget a pseudo-respectability, or those who aim at an education foreign to their The higher the grade of society the more artificial the social atmosphere tends to become. To retain one's reputation in spheres of power, wealth and intellect is a greater responsibility than to sustain nothing more than an even bonhomie. Anything which hampers freedom, to a spiritual mind, is as unnecessary as the face-deforming articles which natives delight to thrust through nose, lips and ears. Worldly and intellectual abundance, if acquired without regard to spiritual principles, nourishes self-consciousness, whereas divine mind is unself-conscious perfection. Because He was born in the lowliest environment no barrier can be raised between the humblest and the Christ. As the Wise Men saw the light of the Holy Babe's star in the east, so do the spiritually wise see in the east end of our cities the most perfect natural conditions for the receptivity and re-radiation of spiritual light. beauty of most slum children is proverbial, but one less often sees beauty in slumland's adults, because the advantages of social freedom and unsuppressed love turn, all too often, into a curse—the result of spiritual starvation and indulgence in the spiritually obnoxious. From being in unity with the humble, it is easy for the imagination to transfer us into every grade of society amongst which we This is necessary to appreciate a universal brotherhood, and to attract the interest of others to us where spiritual laws demand it. But if our dignity is offended at being classed with menials (who mostly are young, and therefore impart youth's vitality to those in harmony with them) then our inner unfoldment is hindered by the sin of pride, which is punished by a stiff, one-grooved mind and physical deterioration. The potentialities of physical youth are second only to those of the spiritual life. As the rigid mind is reflected in the body, the virtue of a pliable, cosmopolitan mind is seen to be of the utmost benefit, physically. Social freedom and universal love are necessary to express spiritual things to the full through material avenues. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the desh, but by love serve one another."

Said Pascal, "The long succession of the generations of mankind should be regarded as a single man, ever living and ever learning." The broader and more advanced the mind is, so does it consider humanity in terms of history.

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In reaching out to a universal consciousness, the affairs of the world become colligated and humanity is felt to be the complement of the divine within. This broadness of outlook forms a vast stage suitable for the action of memory in its most sublime sense. Not until the mind is freed from all erroneous racial convictions and tendencies can memory become virtually Olympian and disinterestedly. In the Victorian period memory was often panoramic. used in connection with regret, but the modern Georgian thinker realizes that life lived to its fullest present possibilities will provide the future with happy memories without one regret. If time could be switched back to what we regard as our happiest years, the world would appear exactly as it is now. Disregarding the ever-changing social mould of man, the only difference would be in our thinking and in our appearance which results from our thoughts. If this trick of time was possible, however, it would be unjust to others, for the zenith of our seeming happiness may have been the nadir of another's sorrow, for joy and sadness are co-existent in the heart of humanity, but the latter has the greater weight. Should there be a skeletonin-the-cupboard which rattles when the past is remembered, misery multiplies if one tries to forget it by stern repres-The mind of spirit cannot forget, but it can be appeased by forgiveness. Evil effects can be deflected by a complete confession and submission to The Great Forgiver. "Cease to do evil; learn to do well. . . . your sins be as scarlet, they shall be white as snow." A sincere effort to live spiritually and progress in knowledge of the eternal laws erases all blots and gives energy to

Memory itself does not record time, because the object of thought is brought into the present. The difference in time is reckoned only after the intensity of the mentally re-lived experience has faded. Our present thoughts influence our future state, and our present conditions are largely the result of past thoughts. Using the inner powers to their utmost capacity brings the fruit of action to maturity, and when the spiritual nature of the work is completed, it is ready for The Harvester Who always gathers at the right moment. Freed thus from one responsibility, we can attend to the development of other fruit. This is the process of renewing life. Things imperfectly or never accomplished load the vine with unripe fruit, and the victims find themselves bound to the unsatisfying things As we give the fruit of our doings, so do we receive spiritual gifts. Conscience demands that we keep nothing

that we should give to others, because spiritual purity abhors a superfluous, stained garment beneath a clean one. Each day provides the spirit with a new garment patterned with thoughts which never make the same design twice If the amount of theory known was sedulously practised it would be obvious that Christianity is a rejuvenating religion. The Christ-mind is ageless, but it does not aim directly at personal youth, because its desires, being Godinspired, are universally beneficial. The greatest good that we wish for others is but the least of what God is prepared to give us. Aped youth is unnatural and repulsive. The only way to combat time is to practise the principles of The deepest spiritual longings cannot be satisfied during the present dispensation, because, like the halfformed yearnings of adolescence, they are too vague: moreover, they belong to a sinless existence. Because extreme youth means that the desires natural to maturity are unfulfilled, it finds little favour with the friends of Lot's wife. Spiritual life being opposed to the physical (" For the flesh lusteth against the Spirit, and the Spirit against the flesh. But if ye be led of the Spirit, ye are not under the law"), it requires a minimum quantity of fleshly elements, for it is entirely spiritual in its use and attraction. As a carnal mind gives coarseness to the physique, so does a spiritual mind refine it. Naturally, there is a limit to the appearance of spiritual youth, and this is earliest age at which it is possible to recognize that absolute submission to, and faith in God is to triumph over the world. Such a conquest is not shorn of intelligence. The thrifty find that the first hundred pounds are the hardest to save, and the spiritual pilgrim learns that the first hundred years are the most difficult to live; but if the centenarian is imbued with a joie de vie, he has reason to suppose that he knows how to live. Youth is vibrations of new spiritual energy and sees everything in relation to youth by the strength or weakness of the current vibrations which all things renew in a certain degree, continually. inability to see changes in their true perspective and relation to time which aids the disease called old age. This defect is overcome by dying daily. In sleep, the spirit gives itself to God, and, on awaking, it beholds the world with eves of heaven. Life in all its manifestations, to Infinite Mind, is ever a present reality, inasmuch as the junction of the ever advancing future and the ever retreating past constitutes the transient state of the present. To give life a more tangible solidity, one may think of a person reading a library of innumerable books. Those used represent the rity

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past; the one in use, the present; the unused, the future, but all of them are present and real to the reader. Spiritual mind has no clinging thoughts of the past. Its interest is entirely in the present which it uses so that the future may be untrammelled. Physical youth is at the beginning of things, temporarily, but spiritual life seems to be always at the beginning, because where there is no end there is no definable beginning. The powers of the spirit are undoubtedly unique, but it wishes them to be taken for granted. Natural things call for little comment, and to be the object of a super-attraction creates a sense of abnormality and menaces humility. Desire and love are closely allied, and the love-nature of spirituality is often misunderstood, for although it is more ardent than physical passion, its expression is more delicate, because its selfcontrol is perfect.

(To be concluded next month.)

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The Woman's Page.

THE A.B.C OF MANIFESTATION.

By MINNA BLUEBIRD (Margaret Cox). Editor of The Bluebird Magazine for Children.

THE expression "to make manifest" is one frequently used by Science of Thought students, but because of its simplicity we usually pass it to and fro in a take-it-for-granted-that-we-understand-it-thoroughly sort of fashion, thereby missing its real essence and worth.

As we know, the word manifest means: "clearly visible

to the eye, or obvious to the understanding."

We believe that Life is a process of unfoldment—"from the slime to the stars," and we also believe that "there is a Divinity which shapes our ends, rough hew them as we will." But when we begin to respond consciously to the inner unfolding urge, we cease our "rough-hewing," and strive to live in harmony with, instead of checking and hindering, the unfolding urge. In other words, we try "to make manifest" the fact that we are now consciously and Joyously the sons and daughters of God. But the rising from the self-plane to the Spiritual-plane whereon we try

to make God-like attributes "clearly visible to the eyes" of others, is such a steep up-rising for most of us that our fellow pilgrims on the Path sometimes need to be semi-

clairvoyant to see our "manifestations"!

However, thank God, from personal experience, I can testify that Attainment pilgrims do indeed judge their fellows with an amazing degree of large-hearted charity. I have wandered through many creeds, and worshipped with members of various sects, but during recent years it has been made known to me that the "height and depth and breadth "of the term-" the right hand of Fellowship." The giving and receiving of this, turns the Attainment trek into a healthy, hearty march.

Probably most Motherbirds are familiar with that picture called "Out of the Everywhere into Here," in which the artist depicts a nude baby sitting on a high green mound gazing into sun-filled space with wide, wonder-filled eyes. Personally, when I think of all the God-like attributes God can, and will "make manifest" through me, just as soon as my imperfect being can be raised into fit receptivity, well then I feel just like that baby, and the tiny naked soul of me sits on its little mound in sheer, wondering ecstasy. Then, my kindly Nurse—Dame Life—comes smilingly along, and I remember that it is up to me to wrestle with my A-B-C. The A-B-C of Manifestation being Health—Happiness—and Sufficiency. When we have made those three God-like attributes "clearly visible to the eyes" of our brethren, we have at least made a sane beginning. (In passing, if any friend is tempted to put C before A, let her take Punch's advice, and mine!)

In the "Out-of-the-Everywhere-into-Here" stage, we almost inevitably imagine we want "things" desperately. If we do, all well and good. There is no need to be scornful or superior about "things." For "things" are to us what toys are to children-educational items, from the "getting" of which we filter much good for our souls. But for this month, let us join together in fellowship and make QUITE sure that we have a good, dependable grip on the A mani-

festation of HEALTH.

For those who have previously only sought Health with a few action-less pious wishes, I would say—stir up your desire into a living, irresistible force. Make yourself receptive to Spirit, that you may be guided to the best books on the subject, to keep alight the flame of your imagination. If you have any special ailment temporarily troubling you, study it just long enough to frame words expressing an exactly opposite state. Then take your eyes and thoughts right away from the ailment, and use the affirmations, while visualizing the healed condition.

For instance, if your have catarrh, visualize yourself cleansed and freed from it, and affirm: -All passages are now clear, clean, and free. They are now sound, strong. channels through which the re-vitalizing Life of God is

If you are constipated, affirm: -The daily action is now perfectly natural, free, and without the aid of medicine, and because of this my body is now freed from all toxins. It is pure, and clean, and young. I am guided to those foods which are best for bodily and spiritual growth, and all gross, clogging, unclean desires are eliminated.

If you are middle-aged, and under the impression that various ailments are now due to arrive, refuse point blank to allow such thoughts to enter your mind, and affirm: -My creative organs have now passed through whatever change was necessary, with perfect naturalness and ease. I gain in strength. I do not lose. Neither do any of the usual expected ailments affect me in the slightest degree.

If you are subject to colds, affirm: -I now rely absolutely upon the strong, revitalizing Life-stream of God flowing within me. When in proximity to others who have colds, I raise my thoughts joyously to God, in whose hands my safety lies. Freely and immediately, in answer to my call, comes His never-failing Power, and against that Power germs beat their puny strength in vain. I remember the words-" underneath are the Everlasting Arms," and praise God with heart, and soul, and mind, for His infinite love and protection.

But, in addition, whether we have specific ailments or not, if the following thoughts are held in strong, steady faith through every hour and day of this month—the good results will amaze even the pessimists. The cleansing. healing, strengthening Life of God is flowing within me now, thrilling every cell in my body with purest life. I open myself in steady, joyous faith to its inflow, and I am now radiant, strong and magnetic to all good. I am a child of the living God-filled with His abundant life, and my supreme joy is to make manifest His perfect health and infinite power.

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SHELLEY.

Healing Article.

NO TIME AND SPACE LIMITATIONS TO SPIRITUAL HEALING.

By JEAN SILVERLOCK.

I admit that it is most encouraging and faith-inspiring to read or hear of instances in which healing of some bodily complaint, or disability, has, after perhaps many months of faithful waiting, crowned with joy the thankful sufferer, whose patience and trust have thus received their full reward; yet I feel it should be clearly understood that the Spirit does not invariably work in this gradual way—but fairly often—removes the trouble and its cause in the twinkling of an eye, or, at any rate, operates with sudden activity, to produce a complete change in the bodily condition of the patient, in the course of a few short hours.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Such is the movement and way of the Spirit—often mysterious, because we never can tell how or when it will act, to produce those effects which faith prompts us to hope for, but which we too seldom

venture—as we surely ought—to expect.

This month, however, I am going to tell of yet another very interesting case, where the healing became externally evident only after many months, during which the sufferer's patience was put to a very severe test-and indeed it might have seemed natural for her to feel and express some discouragement at the lack, for so long a time, of any sign of definite improvement, and to think that her trouble never would be removed. I am glad to record, however, that neither faith nor confidence failed her; from first to last, she believed and expected that, sooner or later, she would be healed. It happened quite two years ago that this particular patient—I will call her Ada Harrison—called to see me and asked my help and advice. The cause of her suffering was a very ugly abnormal toe nail—not the kind usually described as an "in-growing nail," but one that both in shape and size was a deformity. Having had a similar nail removed by operation three years previously, at a hospital, in the hope that a new and normal nail would grow in its place, she did not wish to undergo the same treatment—evidently productive of no permanent good again. We talked the matter over, and I promised to try

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to realize perfection for her-or as Henry Victor Morgan describes the process: "Through creative thought to call into expression the condition we desire-holding ever before the mind's eye the thought of the perfect-and also speak the perfect word which is bound to produce the perfect manifestation." We shall be wise indeed, if like Abraham, we cease thinking of our own ability to accomplish this or that and know it is our thought of God the Father that dwells in it which does the work." To quote yet another statement of this experienced teacher and healer let me repeat what he says, that: "to the one uninstructed in Divine Metaphysics, to speak of Perfection in the face of imperfection, seems like delusion, and self-deception, but, to the spiritual scientist, it is the law of creation, the method by which divine results are brought forth into manifestation." During the three months that followed my first "so-called" treatment for her, no change was apparent in the abnormal condition of the nail. Then, gradually, signs of improvement became evident and the patient, feeling confident that the healing work had started, suggested that I should discontinue treatment for the time being and leave her to "carry on" by herself. To this I willingly agreed, as I am always glad to encourage a student or patient to try to work out his or her own problems and thus gain valuable experience and learn if necessary where his or her lack of understanding seems to be a hindrance. The improvement meanwhile, which had been so clearly manifested in July, suddenly came to a standstill in November, and then it was I recommenced giving daily treatment, which I realized ought not to have been stopped when the first signs of real improvement showed. Many months passed without bringing into evidence the change so greatly desired in the ugly appearance of the abnormal nail. Still we persevered in looking for and expecting "the possible to manifest in the place of the actual," knowing that no imperfection can enter into or deteriorate that which is inherently perfect. After yet longer waiting, I, one morning (less than a fortnight ago), received a letter from Ada Harrison telling me that the hard unsightly toe-nail which when she retired to rest on the preceding night had appeared as usual, had, during her sleep, broken away and fallen off, leaving visibly in its place a perfectly new and normal nail that must have been growing slowly for weeks past behind and beneath the other one. Of course it might be argued that this was a perfectly natural happening, but, if so, why had it not happened after the removal of the old deformed nail by operation at the hospital three years previously? Anyhow, that it had happened at all was the only thing that mattered, and was surely sufficient reason for rejoicing and giving of thanks—and the "demonstration," as some people would describe it, certainly lost none of its value because it was long delayed. "Cast thy bread upon the waters and thou shalt find it after many days" are the words of a Wise Man.

What is it after all that brings about these desired results, either immediately or "after many days"? Why need there be any delay? Is it a question of faith in a greater or less degree? To my mind it is the clear and sure conviction born of knowledge and understanding which naturally produces a state of calm, serene expectancy—a waiting on God—waiting with the full assurance of the faith which knows that not one of the Divine Promises hath ever failed.

"If our love were but more simple We should take Him at His Word And our lives would be all sunshine

That is it—His Word! What did the Centurion whose servant lay sick unto death say to Jesus: "Speak but the word and my servant shall be healed."

If we only realized what power lies hidden even in our spoken word when uttered with conscious understanding! As Henry Victor Morgan tells us: "The God-inspired man never doubts that what God has promised, He is able and willing to fulfil. He becomes an emulator of God, and follows the divine method. As God creates in the Infinite, he creates in the finite. He knows that God is the only Reality, and that what does not describe God, cannot be true of Spiritual man," made in His image and likeness.

The human soul is so constituted that it claims wholeness and freedom, as its inalienable right. In order to be healed of our limitations and unbelief we must see beyond the appearance and behold Reality. We too must learn to speak of "what does not yet exist as if it did exist." We must know that substance cannot be consumed and that all of God's works are permanently perfect—and see them not merely believe them perfect.

"Every strong word creates a strong condition in the body, for the body is a mirror in which every condition of the mind is reflected. It is the seat of judgment and advertises the value of our thought. By the right use of the word, we can bring forth a perfect body. In this is our

hope. The perfect word is bound to produce the perfect manifestation. . . .

"And as for time-did not the Hebrew seer declare that

with God a thousand years is as a day?

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"The secret of instantaneous healing is in the scientific understanding of that sublime statement. . . If a thousand years is as a day in God's sight, then a day is as a thousand years. In other words, with God, time is not. Jesus did not require time in which to heal; when the faith was sufficient, the healing was instantaneous. O reader believe, as thou livest, that what can be done in a thousand years, can, through spiritual understanding, be done to-day. . . . As we have borne the image of the earthly by meditating on earthly things, so may we bear the image of the heavenly by meditating on heavenly things."

Mr. Hamblin also, in his valuable little elementary booklet Power to be Well, tells us, in his very plain and wise way: "Ill-health is largely caused by allowing the thoughts to dwell upon sickness and disease. Any habit of mind that is morbid, produces a morbid condition of body, and this results in lowered health and vitality, thus making one an easy prev to disease, and infectious complaints.

"The whole truth of the matter is that man is designed to be perfect, but, through his wrong thoughts, ideas, beliefs, emotions and passions, he falls away from or comes short of the Divine Ideal, thus manifesting in his life sickness, disease, and other inharmony. The cause of all our troubles lies within ourselves. This is an unpalatable truth to some, but there is, fortunately, another side to the shield. Even if the cause of all our troubles is within ourselves, there is yet a way of escape from them, for, by becoming inwardly changed, our lives can, in turn, become correspondingly transformed. It was because of this great truth that our Lord insisted upon a complete INWARD change. 'Ye must be born again,' implies a complete reversal of thought. No longer must we allow ourselves to think in terms of sickness, disease, ill-health and other limitations, or indulge in other hurtful thoughts and lusts, but we must think, instead, in terms of infinite Wholeness, Life, Health, Purity, Joy, Love and Peace, and by so doing we shall reconstruct our lives entirely.

"Within you is the Power—the Power to be well instead of sick. This Power is divine, God-given—the very life of God, Who is the All-Life. It is yours Now. You do not have to wait for a future state, this Power is yours here and now, to use at this moment. You are free now

could you but believe it! God's power to heal has not lost its potency. Anyone who will believe in this Divine Power within him can rise to higher and better things. He 'can mount up with wings like an eagle' and live his life on a higher plane, above the negative ills which now afflict him. "Endeavour now, at this moment, to realize that your

life is perfect, as imaged and created in the Divine Mind, and that this perfect image is the reality and all else is

transient and unreal. . .

"Affirm and visualize, as well as you are able, your highest conception of God's perfection, and realize your One-ness with it. Realize also the Allness of Good and Love, and get into harmony with God's perfect law. This is the divine way of health, harmony and happiness. Follow this and you will gradually climb to a higher vibration, to a higher plane, where adverse influences will affect you very little. It is a steep ascent, but you can 'arrive' if you will only follow Truth patiently and never give up the quest."

Seeking Pearls.

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By A STUDENT.

EDITOR'S NOTE.

This is the second address by a student given to the members of his church. If other Students would also give similar simple addresses to their respective churches much good might be done in calling attention to the value and importance of spiritual thinking in everyday life and in spiritual experience.

It seems to be a popular belief that one has only openly to confess his belief in the Son of God to become a Christian. That simple act does not make one Christ-like; it

is but the action of a Christian in the making.

The gospel of Jesus Christ was based on practical living and it is difficult to put into practice; in fact it is the most difficult task available, and when expounding it Jesus always used simple words pronouncing the profoundest truths in the simplest of simple language. Perhaps that is why they have been passed by.

Someone has wisely written:

"Errors like straws upon the surface flow; He who would find pearls must dive below." lost wer

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So let us make an excursion beneath the surface in search of pearls.

The sole ambition of Jesus was to do the Will of God and not until eighteen years of thinking, acting and living from the standpoint of His ambition did He preach about it. He actually lived the beautiful life portrayed in His gospel and that is why He is known as the Great Wayshower and Saviour of mankind. If He had been a mere theorist His life would have been an abject failure and there would have been no precious blood shed for you and me. His blood was made precious by virtue of the power invested in Him by the Heavenly Father whose will Jesus sought to do every moment of His life; and having accomplished this exceedingly high purpose He invites those who are reaching out for a richer and fuller life to tread the same path.

After a very illustrative sermon, brimful of suggestion, regarding the futility of bending all one's energies in the pursuit of earthly treasures even to our daily needs, Jesus very clearly states: "But seek ye first the Kingdom of God and His righteousness, and these things, i.e., food, drink and raiment, will be added unto you."

This sounds incredible and is quite beyond man's finite conception of Christian Character. He seems to have put the cart before the horse. The correct thing to do, it would seem, would be to seek first one's daily needs; but do not let us overlook the fact that Jesus actually put His gospel into practical application before expounding it. His advice, therefore, is beyond dispute and should not be lightly regarded and set aside as impossible.

Jesus never lacked any good thing. He fed multitudes with only a few fishes and loaves at His disposal; He provided wine when there was none, and on another occasion He commanded one of His disciples to cast his fishing line into a lake and to look into the mouth of the fish he would catch for money, instructing him to pay it in respect of tribute money that was demanded of them.

His raiment, historians tell us, was of the richest and most beautiful design and colouring; and one cannot reject that statement without misrepresenting Jesus.

Could you imagine anyone, attired in shabby raiment, preaching in such an authoritative manner as this: "Consider the lilies of the field how they grow; they toil not neither do they spin yet Solomon in all his glory was not arrayed like one of these. Wherefore, if your Heavenly Father so clothe the grass of the field which to-day is,

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and to-morrow is cast into the oven, shall he not much

more clothe you, O ye of little faith?

"Therefore take no thought saying, what shall we eat? Or what shall we drink? Or wherewithal shall we ha clothed? For your Heavenly Father knoweth ye have need of these things.

"But seek ye first the Kingdom of God and his righteous-

ness and these things will be added unto you."

It is certain that no one in poverty-stricken circumstances would have the audacity to preach in such certain tones as these; and the fact that Jesus never lacked any good thing proves that He knew and had experienced precisely what He was talking about.

Having accepted the invitation of Jesus we are ready to follow Him but before we can hope to find the Kingdom of God it is important that we should know where it is in order that we may set out in the right direction.

Is it in some distant land or above the clouds millions

of light years away?

If we follow up the gospel we learn precisely where it is situated. Jesus says: "The Kingdom of God cometh not with observation; neither shall they say lo here! nor lo there! for behold the Kingdom of God is within you."

It is within each individual and therefore very significant that none can search for it on behalf of another. Moreover, reading and hearing the word of God is not sufficient for we may do this from now till Doomsday and still be as far from the Kingdom of God as we were at the outset.

Jesus makes this clear; listen to what He says about it: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which

built his house upon a rock.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Each individual follower of Christ has to become a doer

of the word.

So far so good, but we are now faced with another perplexing problem. Jesus says we cannot see the Kingdom of God; "It cometh not with observation." How then are we going to find it? What qualification have we other than the sense of sight with which to conduct the search?

At this stage, therefore, I think we should linger to

"consider the lilies of the field how they grow." We have observed that a lily has roots which function underground—unseen, and we have watched its tiny shoot come forth above the ground into the seen. We have seen

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it growing, daily unfolding into a lovely leaf; and this process repeated until a wonderful plant has manifested before our eyes. Finally we have observed it send forth buds which have gradually blossomed into beautiful lilies.

Now that part of the plant which we have observed growing above the ground is the outward-life of the lily; and the root which is the source or agency through which this part of the plant received its life functions in the Unseen. Does it not strike you, therefore, that Jesus was making a comparison with the root of the lily and man's thought life which also functions in the Unseen?

None can truthfully say that Jesus did not call attention to the importance of man's thought-life and the necessity for controlling and directing Man's thoughts into the right channel. For He certainly did.

Allow me to quote His words again: "Take therefore no thought saying, what shall we eat? Or . . . drink? Or wherewithal . . . clothed? But seek ye first the Kingdom of God," etc.

Note the first instruction: take therefore no thought for certain things; and now the next, but seek ye, or direct your thoughts first towards, the Kingdom of God.

In his introduction to the *Power of Thought H. T.* Hamblin says: "The power of thought is a spiritual power, greater, as Emerson said, than any material force. When this great thinker wrote this he meant exactly what he said, *i.e.*, that thought really is the greatest power in the world. The world to-day is in its present state simply as a result of the thoughts of mankind in the lump; each nation is in its present state of either peace and prosperity, or poverty, murder and anarchy, simply as a result of its thinking as a nation; and each individual is what he is, his life is what it is, and his circumstances are what they are, simply as results of his thoughts."

Solomon must have meant this when he said, "As he thinketh in his heart so is he," and Paul proclaimed the same truth when he said "Whatsoever a man soweth that shall he also reap." The Psalmist also realized this when he prayed "Cleanse thou me from secret faults." Isaiah knew this too, "Let the wicked forsake his way and the unrighteous man his thoughts," he preached. St. Paul, also aware of this, says, "And finally, brethren, Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely; if there be any virtue, if there be any praise, THINK on these things."

Jesus further says, "Lay not up for yourselves treasures but lay up for yourselves treasures upon earth . . .

in heaven," etc.

How can we do this except through the medium of thought by which we make contact with God whose Kingdom is within each individual? We cannot, as Mr Hamblin stated in a recent article in THE SCIENCE OF THOUGHT REVIEW, get a long ladder and climb into a geographical heaven and place our treasures there.

Thought then is the qualification that we possess in addition to the sense of sight and with which we may con-

duct the search for the Kingdom of God.

Let us now sort out and count the pearls we have found.

Pearl No. 1.—The sole ambition of Jesus—doing the Will of God.

Pearl No. 2.—His ambition proved beyond a doubt. He applied His gospel to His own life for eighteen years before preaching about it.

"Follow me, seeking first Pearl No. 3.—An invitation.

the Kingdom of God."

Pearl No. 4.—Locality of the Kingdom of God. Within each one.

Pearl No. 5.—Duty. Each one has to search for it.

Pearl No. 6.—The path. Doing the word, i.e., applying the gospel to one's daily life. Hearing the word only is fruitless.

Pearl No. 7.—Qualification. Thought.

Pearl No. 8.—Jesus advocated the control and direction of man's thoughts continually Godwards.

We have discovered eight beautiful and precious pearls. Let us not bury them like the man who received the one

talent but rather let us invest them.

Having in mind that Jesus says, "Where your treasure is there will your heart be also," shall we invest them in each individual expedition in search of the Kingdom of God?

Cape Town. 25th October, 1927.

J. O. NORTON.

>000× Questions and Answers.

Q.—How can one link up the Suffering of Little Children with a God of Love and Justice?

A.—Like a lot more people the one who asks the above question is seeking for an intellectual explanation of the problems of life. There is no such explanation, therefore es

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those who seek in this way either find that all their theories fail, in course of time, although they may satisfy at first, or else they have to accept the most absurd, far-fetched ideas in order to bolster up the theory or doctrine which they accept as an explanation of life's enigma. It is quite impossible for any theory of the human mind and understanding to satisfy, really, the genuine seeker after Truth. The one who is satisfied with a doctrine or theory becomes buried in a hard shell that effectually keeps out the light of Truth. Also, it may satisfy him, in a way-generally only at the expense of all further progress towards Truthbut it will not satisfy his neighbour or his brother. neighbour, or brother, may believe in another theory altogether, or in one like it but slightly different. Each believes that his theory is right, and each believes that the other's theory is wrong. Obviously, both theories cannot be right, therefore the other fellow must be wrong. And so they argue, disagree and perhaps quarrel; the while outsiders say: "How these Christians love one another!"

It seems so strange that people should never have followed our Lord's teaching, but have ignored it all down the ages, preferring to argue and fight over theories. our Lord taught us to seek the Kingdom and to put the Kingdom first. Inventing theories, and quarrelling over them, is not seeking the Kingdom-it is going away from it. "Whosoever heareth these sayings of mine and doeth them." O Lord, how long? Here is the voice of the One who has the words of Eternal Life, echoing down the ages; but always unheeded. No one takes any notice. religious world is so busy with its theories, its doctrines and its theologies that it has no time to listen, or to pay

any attention to the sayings of Jesus.

No, there is no intellectual theory that can explain the difficulty of suffering children. I am acquainted with all the theories, but none of them satisfies me, and each seems more unsatisfying than its predecessor. The only way that I have found to lead to satisfaction is spiritual realiza-If we keep on believing and affirming that God is love, in face of all sense evidence to the contrary, then a time comes when Truth is revealed to us in our soul, by spiritual illumination, by direct knowing, by a revelation by the Spirit of Truth himself straight to the soul, and not through the intellect at all, but in spite of the intellect. Then we know that all is love and that all is well. There is a tremendous difference between knowing in the soul, and trying to explain things, that are beyond the human mind, by means of theories of the human mind.

Book Reviews.

"THE GREATEST POWER IN THE WORLD." How to Use it Practically and Profitably in the Scientific Prayer that is Right Prayer. By Paul Tyner. Price 3/- net. Published by L. N. Fowler and Co., London, E.C.4. This in our humble opinion is the best of Paul Tyner's books. This volume is full of most helpful thoughts on the subject of Prayer. The book is written in such a way as to be entirely clear of all theological confusion on the subject, so that people of all creeds, or no creed at all, will find the book a plain guide to the better ordering of everyday life, in its every department. In the Preface we are told that Prayer is the mightiest power in the world and it is a power available to everyone, everywhere at all times. For those seeking to rise from darkness into light, from weakness into strength, from poverty into true riches and from living at a poor, dying rate to fulness and joy of life, it is meant to be a simple and practical aid. All these better things depend upon the right alignment of the individual with the Infinite Will. This alignment is the function of right prayer. Prayer is the simplest as well as the greatest thing in the world. All great truths are surprisingly simple when understood. It is time we pierced the theological maze in which the simplicity of true prayer has so long been hidden. On every page, this book is a challenge to put its instruction to the proof, and an invitation to experience the joy of true prayer.

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Chapter 4, entitled "The Attitude of Prayer," is an illuminating one. We read: "Thy will be done is really a prayer for light to see and know that the will of God is done in Heaven, the realm of reality; so that we may range our thought and action in accordance with this truth. For the most part, the petition has been degraded into a mere pietistic expression of submission, of resignation to evil and wrong, suffering and disaster. The implication is that it is the will of the Father of us all that His children should be broken and wounded and corrupted; that wrong and evil should triumph! Bringing the personal will into harmony with that Divine Will which ever maketh for rightness—for good: for peace on earth and goodwill among men, for health and the life more abundant—we shall come into true freedom, into that liberty which is ever to be found where the Spirit of the Lord is; into the glorious liberty of the Sons of God." Again, in the same chapter we read, "Thus it is true that genuine prayer is in itself the answer to prayer. We are punished by our sins, not for our sins; we are rewarded by our virtues, not

for them.

We have not space to quote any more from this very fine book, but instead we recommend our readers to buy a copy from Messrs. Fowler, or through their bookseller and to buy a copy from Messrs.

Fowler, or through their bookseller and study it.

Other works of Paul Tyner are Vitalism, price 4/- net, and Polarization, price 4/- net, both published by Messrs. L. N. Fowler and Co. In our advertisement pages a description of these books will be found.

"ART, LOVE AND LIFE." By ERNEST NEWLANDSMITH. Price net. Longman, Green and Co., 39, Paternoster Row, E.C.4.
This is a very welcome re-issue and revision of three earlier books, The Temple of Art, The Temple of Love, and The Temple of Life. The three are comprised in this one volume, and are supplemented by an "Epilogue: a Vision of the City of God." This

volume then is divided into three books, appropriately headed with the original titles, and each with seven chapters, the sequence ending with the Epilogue as mentioned. Yet it is not a divided book, but one, each part in its rightful place, and in its rightful order, first the "Temple of Art," secondly the "Temple of Love," and lastly

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The appeal of so fine an artist in music and also in thought is primarily to those in whom the perception of beauty has awakened. so that it is directed especially to those who love music, drama, literature, pictures and the crafts. And yet with this purpose, to lead them on to a deeper perception of the thing which is more wonderful and which is implicit in the reality of what is seen. And what is it that the soul looks unto, hint those great visionaries, both Plato and Plotinus, but Beauty, pure Beauty, ineffable, beyond all form, yet from the creative rays of which all beauty that is apprehended comes into being. The writer sees the vision through the appearance,

and behold, the city of God!

"To have been to the edge of the Infinite and looked over; to have seen beyond the Veil, either through the medium of Art, or through the spiritual influences of Nature; to have caught some vision of the Eternal; to have experienced the vital impact of the Divine Light, or Love: this, and this alone, is the one true key to Life." What is Art? What is Love? What is Life? Men ask the

What is Life? Men ask these questions daily. But they ask in vain. For it is impossible to define,

or render finite, that which is infinite.

Truly that is so. At the first approach they may appear tangible and capable of definition, but even at the very moment of formulation it fails us. And if it appears to us that we have done it, we have but defined our own incapacity and superficiality. At the very first real touching there is an opening out, and behold a vista expanding in wonder before us, and ever widening at our approach. is a progress, and meets us with invitation just where we are, and as we reach towards it, our nature unfolds, and to our quickened perceptions the thing that is before us ever more wonderful grows.

No richer word than the entering of a Temple could be expressed of the truth of these things. And the word also rightly suggests something (something sacred or sacramental), and ultimately a dedi-And in the supreme perception this is more fully so.

But the book is also a plea for right adjustments, the discovery of true values, educationally, artistically, spiritually, such being

essentially foundational to the City of our God.

The three Temples are in truth one, and it is one beheld, as it were, from three different avenues of approach. It is beauty perhaps that conveys the first appeal to the soul, in sound, in colour, in thought, in one of its ways of expressing, and man's feeling of it is his entering the precincts of the Temple of Art. It appeals to him in and of itself. But if the spirit of the true artist awakes in him, he enters into the Temple, and it becomes an approach through symbolic forms to Beauty itself. For that which is seen, in its truth, bespeaks of that which is beyond and above itself. The writer speaks of the Spirit of True Art, and its Source, the Soul of Art, the Failure to attain the Ideal, the Esteem of the world, and finally the True Minstrel, whose art is beyond money and beyond price.

Even so in the Temple of Love, there is the blessed invitation onwards, through the sublimation of the dear human loves to that consummation which is the Kingdom of Heaven on earth. The entry of this Temple is the soul's awakening, and "happy is the child who who passes in through the wicket gate of a mother's love." We need men and women "with God-enkindled souls, who will apply such love to human affairs. Ah, if this came about, would not new laws

speedily follow?

But the ultimate is life itself, the translation of new found values into living terms, and the purpose, the regeneration of the human race, Art is of no value except it bears a relation to life. Art must help in bringing in the new age. "Let us, then, determine that we will only support and foster that Art which manifests, in a simple and sincere manner, that which is divine and good, that which is spiritually uplifting."

"One day, as I was wrapt in spirit, I seemed to see my dear

Lord standing by my side with a look of such intense love and sympathy, that I cried aloud, 'How long, dear Lord, how long, before Thy blessed Kingdom comes on earth, before we can go about in love and peace and trustfulness, freed from the exceeding harshness of the world?' The Divine Eyes looked upon me with compassion, and the Divine Voice made answer: 'My son, My kingdom is not

far hence. See that thou makest ready."

"THE PHILOSOPHY OF JESUS." By JAMES ARTHUR Christopher Publishing House, Boston, Mass., U.S.A. d

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Price \$1.50 (dollars) net.

The name of the writer of this book brings vividly back to one's mind the occasion of the first I.N.T.A. Congress, which was held in London in, I think it was, June, 1914. There were a great many American friends over, and J. A. Edgerton—the esteemed first President, and by virtue of that office, the Chairman of the Conference. I have a vivid remembrance of him, for on one occasion, after he had, I think, introduced some speaker, he stepped down from the platform, then walking half-way down the central aisle, sat himself next to where I was—a stranger to him—yet I have the recollection of a very pleasurable conversation, and a very attractive and gracious personality. Incidentally it was a very remarkable Congress, where many wise words (and some more egregious than wise) were spoken. But the Chairman himself seemed to provide a centrality, which had a secure foundation, and was itself sufficient to give a balance to all the rest, obviating the danger of any running into an extreme path.

We notice that same spirit in the very excellent book before us, and we like it because of its own intrinsic quality. The sub-title is well given as "The Basis of a New Reformation." Theology, he writes, is the cause of sectarian divisions, whereas the teachings of Jesus are more vital than ever before, and can be applied to actual life on earth. The Church triumphant belongs to this world as well as the next, for this is a spiritual universe—all of it—"The Kingdom of Heaven is in our midst." The world needs, he affirms "a new reformation (along the lines of rectaring the street teachings of the reformation (along the lines of restoring the actual teachings of the Master) rather than the false theology built up by others and called by His Name." And if this is to be, we would add, the true church must step forth, militant, in His Name; with the word of the Spirit, and the derivatives that the taught. the Spirit, and the daringness to practice the truths that He taught. It is easy to be enthusiastic hearers, but to be practical doers—therein

It is our opportunity to-day to complete the process of purification (from theology) and to bring back the full message of Jesus. Are we equal to the task? Have we the spirituality, the faith, the obedience, the loyalty necessary to this greatest work of the ages.

We need no receive the spirituality of, the ages. and a reconsecration to, the one we already profess to follow.

We can convert other nations and a revenue to the converted. We can convert other nations when we are ourselves truly converted. Finally we need him to heal us, to teach us social and industrial brotherhood, and to rise heal us, to teach us social and industrial

brotherhood, and to give us peace."

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erted. strial There are many voices crying aloud, lo, here, and lo, there, a new world teacher, but have we even begun to explore the resources of the one whom God gave us? "We have never yet done so. His inexhaustible stores of truth, healing and freedom are still available. We have never used them—at least in whole and with a whole heart. The fountain still is flowing and more water of life and inspiration is there for the asking. Like all spiritual things the supply is never diminished." The more that is taken, the more remains.

But the salvation of the individual is not sufficient. That is only part of the great programme. The message is that of a new society. Truly regenerated man is necessary for a regenerated society, but conversely a regenerated society is essential to the living of the full life. Moreover it is not by seeking for his own salvation that man progresses; it is the turning to a bigger issue, and giving himself unto it, losing his own separate life in service for the Kingdom. "Man must have a fitting vehicle for his social as well as for his individual expression." "Christ in us is a living fountain of health, joy and worth. When we really know his infinite love we transcend the old thought of self and reach the plane of love for all mankind. There is no salvation of the self. It is the Christ in us that has eternal life."

We are glad of the chapter on "Service," and also that on "Non-resistance" which indeed shows a fine advance to a more central apprehension than in the writer's post-wartime thought. He now clearly realizes that only through non-resistance, in the rich and positive meaning of this word (though it has a negative aspect) may the peace of the world be attained. Of the three fundamentals of Jesus, "non-resistance has presented the greatest difficulty, has been the hardest nut to crack, not only for the Church but for the world." The book is full of rich and suggestive thought. Did space permit

we would gladly enlarge upon it.

R. W.

"SERMONS IN PICTURES." By Sheldon Knapp. Price 42d. by post. Obtainable from the author, Rev. Sheldon Knapp, Cullingworth Bradford.

worth, Bradford.

This booklet contains eight cartoons from the Author's book, Four Scientific Problems, and very pointedly, vividly and convincingly they convey with pictorial application the inner significance of certain great truths that no comment is really necessary. The cartoons give point to some very practical teaching. "The mind can be reached through eye-gate as well as through ear-gate. The present age is an age of science and an age of pictures. Every great truth can be stated scientifically. It can also be presented pictorially."

RICHARD WHITWELL.

"LIFE AND HEALTH OF MIND AND BODY." By FLORENCE DANIEL. Published by "The C. W. Daniel Company," Graham House, Tudor Street, London, E.C.4. Price 3/6 net.

This attractive little book, with its wise practicality, tempered and sweetened by pure idealism, is doubtless the treasured last word of the gifted writer, now no longer with us. There is in it a ripe wisdom, the sifted thought of a lifetime, and an aptness of original quotation, indicating a very wide field of study and of observation.

quotation, indicating a very wide field of study and of observation.

And it deals with the body, but with the mind as well; with food values, but also mental values; of thought and feeling, and of the inter-play of each. It is a fine wise balancing of all that conduces to health and wholeness. There must be the right combination of the

different and varying factors. The title well expresses the purpose of the book: Life and health of mind and body. The achieving of of the book: life and heart of this is the important thing: not any particular or prescribed way thereto. What is one man's good may be another man's poison; what one may respond to, another may not respond to. Dietary is good, but it does not stand alone. Other factors may operate which may render it negligible. And above all there is the subtle and potent effect of suggestion.

An instance of this is a delicate young woman who from a sense of duty, before her conversion, goes to early morning communion, fasting meanwhile, with obvious prejudicial effect on her health; but after conversion the effect was different, in fact the very reverse.

Anything becomes "evil only when concentrated upon to the exclusion of all the others—made an idol of. For only Unity may be worshipped if health and sanity are to prevail." It is with this large tolerant, catholic outlook that she, the writer, regards Coueism, Psycho-analysis, and the like. And she expresses finely the rationale of each, with very helpful conclusions. She stresses one factor, evident in both, and understood by psychologists in all ages; it is that of "contention" which differs from mere attention which requires an effort of the will, in that it is quite without strain and effort, what indeed we might think of as relaxed attention, which indeed is often pre-requisite to what is called realization.

"Only as we learn to control life shall we live; and only as

we learn to dedicate life shall we control it."

The Psycho-analyst believes the cause of illness to be in some repressed emotion-that is put out of mind and forgotten. there is nothing forgotten except by the conscious mind. The subconscious "takes revenge for its repression by afflicting its represser with illness. The task of the psycho-analyst, therefore, is to help the patient to remember, to dig up out of the sub-conscious the repressed emotion, and then if possible to point out the way of sub-limation." For so, indeed the sub-constitution of the sub-constitutio tion." For so, indeed, the thought affects the body. "Joy, happiness and loving are accompanied by enhanced cir-

culation in place of the congestion caused by fear and anger."
"All day my food nourished me well," noted Walt Whitman. on an occasion when he was expecting a dearly loved friend, and anticipating the joy of their meeting.

What psycho-analysis may perform slowly and laboriously, religion, in its truth, will accomplish swiftly and surely, by virtue of the new orientation that it gives.

RICHARD WHITWELL.

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"THE SHRINE OF WISDOM." A Quarterly devoted to a synthetic Philosophy, Religion, and Mysticism. Summer 1928. Price 5/- per annum; 1/3 per single copy. "Aahlu," 6, Hermon Hill, London, E.11.

We have hitherto given high praise for the fine erudition and sincere scholarship evidenced in the work of the Shrine of Wisdom, but the present number, if comparison is possible, is we think, the best that we have seen. For it contains an original translation of that work of Plotinus which is perhaps the very high water mark of the Neo-Platonist philosophy, his essay on "The Beautiful": Ennead I. Book VI. The perception of beauty is ultimately the perception of the One, beyond all form, the Supremely Beautiful from which indeed "The beautiful radiates on every side." "If from which indeed "The beautiful radiates on every side." anyone beheld Him, with what love would he be inspired, with what desire would he burn, in his eagerness to be united with Him."

recall Tennyson's words, "We needs must love the Highest when we see it."

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Another excellent article is a continuation of a series on "The Human Soul in the Myths of Plato," connecting with the one we have mentioned, on the very same subject of the Beautiful. "To be led rightly in the way of the mysteries of Love is this, to attain (at length) to that Science which is no other than that of the Beautiful Itself, and so at last to know what Beauty is. In the contemplation of Beauty Itself"

Lastly there is a fine sequence of excerpts on the Active and Contemplative Life taken from an old English mystical treatise by Walter Hylton.

R. W.

"EMERGENT PERSONALITY." By R. DIMSDALE STOCKER. Published by George Roberts, 14, Cursitor Street, London, E.C.4. Price 1/- net.

We are glad to notice this acceptable, and attractively written little book, with its effort to present a valid scientific reason for the mystical outgrowth in man. For, of course, man's spiritual attainment and realization has its rightful place in natural or biological evolution, even as in a more restricted sense, the evolution of the soul. Were it not so, its own validity might be questioned. But, conversely, as there is no doubt whatever of the validity of such experience, its proper niche will duly be found, very near to the apex or summit of all that has gone before—with the result of a new scientific understanding of the processes that have led thereto. It was with a sure intuition that Henry Drummond traced the thread of natural law into the spiritual world, not unaware, though others might be blind to it, of this rich implication—ultimate spiritual meaning in the natural world.

Pre-human evolution gives no clue to any meaning of the process; it is only with the emergence of human personality that we can approach any understanding of the cosmic drama. Nature is striving for one central issue, one supreme purpose; at the beginning God implicit, in the end God-revealed; a consciousness, a form, the "human form divine." Humanity, as one imagines that word in its richness, God's inscribed name in man, is what man, in the wholeness, rising out of bestiality, is reaching towards.

Mr. Stocker wisely traces man's spiritual growth through a process of un-selfing, "a releasing from the relatively infantile aims that subjected us to the phantasies and delusions of our former egocentric state"—and this, not through the exercise of self-will, but (implicitly) by self sacrifice. Ever something more inner, something more wonderful, something more central emerges—"a whole organized Self"—yet ultimately the One Self revealing.

Mr. Stocker ends with these fine words: "Very nigh is this Indwelling Divinity; and by the principle of lowly acceptance, It will manifest Itself to every soul. To achieve Its perfect work in us, the Divine Life summons us to adopt a new attitude. It is the attitude of self-surrender and faith: we must enter a co-operative relationship with the Spirit. By claiming this privilege we become conscious of the Destiny that awaits us; and therein alone lie Peace and Deliverance."

R. W.

SCIENCE OF THOUGHT REVIEW

"THE PEOPLE'S CLASSICS." Price 2d. Published by The C. W. Daniel Company, Graham House, Tudor Street, E.C.4. No. 10, Rousseau: Thoughts on Education.

No. 11, Sir Thomas Browne: Religio Medici.

No. 12, Shelley: Life and Morals.

These three little booklets just speak for themselves, and truly have their place in the "quintessence of the world's wisdom," the popularizing of which is the purpose of this little series, at so low a price. Rousseau broke new ground in his ideas on Education, which carried forward by Pestalozzi and Froebel, and through the Montes. sori and Dalton methods of teaching, have been also uniquely and originally applied by Delsarte and Rudolf Steiner, and in America by Bronson Alcott.

Shelley is a name to conjure with, and as for the Religio Medici. suffice that it has been compared for its sheer quality with the mag-

nificent prose of John Milton himself.

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"AN OPTIMIST'S CALENDAR." Price 1/2, post free from this Office, or through booksellers and New Thought Centres, etc. This Calendar is published by H. B. Saxton, King Street, Nottingham, and the Trade Agents are L. N. Fowler and Co., London, E.C.4. Last month the review or notice of this Calendar appeared in part of our issue over the name of Richard Whitwell. This was a printer's error and was corrected in the more perfect copies that were sent out later. The Calendar starts well, for on the front, amongst other things, it has the following verse :-

> "Let my voice ring out and over the earth, Through all the grief and strife, With a golden joy in a silver mirth; Thank God for Life!"

But even better things are in store. From the January section we extract the following words of wisdom from the pen of Edward Carpenter, the author of Towards Democracy, the great book on Cosmic Consciousness.

"Is your present experience hard to bear? Yet remember that never again perhaps in all your days will you have another chance of the same. Do not fly the lesson, but have a care that you master it."

Such words as these deserve meditating upon, because they contain a great truth written by one who had learnt through experience.

I am pleased to see that George Macdonald is quoted, and also Dorothy Grenside and Alfred Wilkinson, the Expositor of the Nottingham Bight Thinking Nottingham Right Thinking Circle. We feel sure that our readers will find this year's issue quite up to the highest standard that it has maintained in the past.

We ask friends overseas to order their copies as early as possible.

"SELF-KINDLED HELL" and other poems. By John Roebuck. Published by Fowler Wright, Ltd., London. 3/6 net. By JOHN It is a joy to review this book. I can scarcely say how greatly I admire some of the poems. Some of them deserve to be framed in gold. They are clearly the state of the poems. in gold. They are classic both in the pure genius of their inception, and in the beauty of their expression. Their origin is simplicity, the outgrowth of which is spontaneity. As the flowers of the field

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they are alive in their own sweet loveliness, and they have an aroma all their own. In due time they may arise out of the great mass of finely chiselled verse of to-day, beautiful in form and expression though much of it is, and claim their own place side by side with some of the gems, the living poems of our land. The writer is indoubtedly a poet and no mere verse-writer; the pure stream of that genius is swift in him; and essentially it is of the lyrical order. At times it reminds me of Burns, the thought is so pellucid and clear, the feeling so direct. Not only so, but there is that warmth of truth and sentiment, authentic to the heart-beat of a big humanity. The writer is indeed a master of song, especially in the ballad form. There is in every one an economy of thought and feeling by reason of that inner truth which is the hall-mark of genius. Some of them affect me more than I can easily say. They invite a kindred note in one's own heart. "Jenny" (A Child's Song) is beautiful as it is simple. The Ballad of Beadle Brough, the Ballad of Baxter Brown, and the Ballad of a Grave-digger; a "Street-Singer," "Way-farers Three," "The Pedlar," and "Betty Quin" are all beautiful. "The Little Folks Patmos" would have been loved by William Blake. Others I might instance such as "A Masterpiece," "The Road-Maker," "Gates," and not least, "Mother."

But what I bless the writer for is the catch of the spiritual with the pool of the proper of the proof of the print of the proof of the pr

But what I bless the writer for is the catch of the spiritual amid it all, not in the word, not in the thought particularly, but in the integrity and purity of feeling and desire evident and breathing through. Each poem is a little oblation of sweetness and joy, of

love and understanding.

I have reason to think that the author lives a very simple life, and amid common ordinary people, whom God so greatly loves, as Abraham Lincoln said. I am sure his must be a blessed life, for the commonplace is transfigured in his vision.

the commonplace is transfigured in his vision.

The introductory verse, entitled "Aspiration," has such a spiritual urge of service in it, and to me is so beautiful, that I

must fain quote it in full.

"Could I but sing aloud the silent songs
That thrill my soul at each day's peaceful close.
"Twould soothe my brother's pain of carnal thongs,
And bring him calm repose.

Could I but voice the Truths each dawn I hear,
And to my brother tell their meaning plain,
His eyes, now dark with discontent and fear;
Would gleam with Hope again.

Oh! could my soul, inspired on noontide's strand,
Step forth defiant from its clay abode,
"Twould hie toward my brother, take his hand,
And lead him back to God."

R. W.

"CHRISTMAS GREETINGS." A simple but charming substitute for the ordinary Christmas card may be obtained, price 1d., from The Holmesdale Press, I.td., Redhill, Surrey. It is on folded bevel-edged, stiff paper On the front page is the greeting, "With kind thoughts and best wishes" in artistic print. The left inner page is for the personal inscription, while on the right there is a charming poem by Olive Linnell, entitled "Time and Change." Let me quote two of the verses.

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"Let us be young in heart; the time is Christmas—
Feast of the Christ Child born to bless us all;
Oh, that the world would grasp the Truth He taught it;
Nothing of Time or Change could then appal.

Time would be seen as rungs upon earth's ladder,
Leading by step to higher, better things;
Change would be known as growth by steady progress
Made when man learns to use his spirit's wings."

R. W.

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Open!

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By J. M. STUART-YOUNG.

Could I but murmur, "Sesame!"
Before the House of Life,
And have the Door swing wide to me,
Revealing all the Mystery
Of Happiness and Strife;

I'd fill both hands with Beauty's Dream,
My pockets cram with Joy—
The ripple of the errant stream,
The courage of the watery beam
That blesses girl and boy.

The like of these my heart would crave:
The loveliness of rain;
The sonorous music of the cave,
Where energies of wind and wave
Ebb, to re-surge again.

And oh! I can say, "Sesame!"
Before that Magic Door;
And oh! it will swing wide to me,
That I may take Life's' Ecstasy,
And give, and give the more!
Onitsha, Nigeria.

O Autumn, laden with fruit, and stained With the blood of the grape, pass not, but sit Beneath my shady roof; there thou mayest rest And tune thy jolly voice to my fresh pipe.

>000

WILLIAM BLAKE.

Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

We gratefully acknowledge the receipt of the following

donations to the above Fund:-

HL2/6; EB10/; H1/6; NF31/6; FEW1/6; FB 1/6; L 2/6; J A 10/-; G G 5/6; H 5/-; J McM 5/6; A L 2/-; H K H 1/6; B S 15/6; K D 5/6; K B 5/6; M E C 1/-; G N 5/6; E J G 2/6; L W 4/-; R H 1/6; V R 3/-; EW 80/-; LE 5/6; CHE 4/6; MED \$1.00; JL \$1.00; O M 10/-; E P 1/-; V W 10/-; G G-J 2/6; J W R 15/6; R P 1/-; F W R 6d.; I R 5/-; N E V 5/-; L S 2/9; D T 5/6; J V S \$2.00; A E S 1/-; A A B 1/6; M W C 2/6; FMS 2/6; AAB 20/-; Joy 20/-; EGS 5/-; ARF 2/6; LT 3/6; LRW 5/-; REP1/-; JML5/6; FH8/-; LAF 2/6; JAP 5/6; AF 1/6; LM 6d.; EME 1/10; W B 15/6; E J B 2/6; A E E 2/6; M R 1/-; W H M 3/-; J A 6d.; F 6d.; L F 1/-; S H M 3/-; M H 1/-; Anon 4/-; CJP1/6; BH 15/6; TH 1/-; IS 15/6; MS M 2/-; LSF 9/6; TR 2/6; DH H 5/6; EC 5/-; GB 2/6; WA 3/10; N 6d.; T R 9d.; L B 6d.; Ex Amino 4/6; H J 6d.: MHB4/-; MRE\$1.00; ML42/-; JW2/6; MRB 1/10; F A C 2/1; E N 10/-; C V 2/-; J H W 8/4; A R 4/10; J D H 40/-; J W T 9d.; H E M 9/-; R L W \$1.00; J W S 26/6; Anon 8/-; W H 1/-; G 6d.; R S S 10/-; J D P 21/-; F E F 5/6; E E D 2/10; C W J 100/-; C P 5/6; H 5/6; W M 1/-; J B R 13/2; A C B 2/-; C N 20/-; CWA10/-; JIC5/6; EAC5/6; PH4/8; M15/6; DCT40/-; LAF2/6; PDI1/10; JMF3/-; RML3/-. Total September 8th to October 7th inclusive $\begin{cases} £45/10/0 \\ $6.00 \end{cases}$

The power of the Spirit is the greatest of all, for while there is only one Life and one Power, there are higher grades, so to speak, to which we can rise. We can rise only by means of thought. By consciously realizing our oneness with the Infinite, our life becomes filled with the power of the Infinite. Just as, by the power of the Spirit, men and women of all ages have been able to bear that which otherwise they could never have endured, so also can we make use of the same power in our endeavours to become more efficient. By becoming more efficient we obey two laws: the law of progress and the law of service.

H. T. H., in The Art of Living.

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Magazine Fund

We gratefully acknowledge the receipt of the following

donations to the above Fund:-

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HOW TO OVERCOME.

It is necessary to notice that the end in view is an inward change of the personality, together with a complete reversal of thought, and not the alteration of circumstances or the making of life easier. So long as we chase after an easier life we increase our difficulties. have to do is to become stronger ourselves, not seeking to find an easier life. An easy life would produce weakness. but the object of life is to make us strong. It is the individual who has to change, and, when this is accomplished, outward circumstances alter and difficulties disappear. The disharmonies of life are symbols of inward mental states, they show us what we really are. These things do not come except to teach certain lessons, and would never come if these lessons had not to be learnt. When the lesson has been learnt and the individual changed within accordingly, they pass away.

H. T. H., in THE ART OF LIVING.

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Health Page.

By THE EDITOR.

Thou art the Spirit of Perfect Wholeness in me.

God is perfect Wholeness: there can be no imperfection in Him. It is because we have fallen short of His glory, or perfect wholeness, that lack of wholeness appears in our life. Disease, sickness and ill-health are not things in themselves, but are a lack or negation of the real positive

reality-Wholeness.

So we look to God to supply us with that which we lack. We look to Him to restore in us that which we have lost awhile. And so we pray "Thou art the Spirit of Perfect Wholeness in me." Wholeness is wholeness, i.e., perfection in all its parts. It therefore does not matter what may be wrong with us, if wholeness is restored then the lack is supplied, so that health takes the place of ill-health, ease takes the place of dis-ease, and vigour and energy replace weakness and feebleness.

When we pray thus we realize that God is not afar off, but is nigh, even within us. God indwells us by His Spirit, and this is the Spirit of Wholeness, because God is Wholeness. It is one thing to believe this, or even to acknowledge it, but quite another thing to realize it. Belief and knowledge pass on to realization if we meditate upon the truth which we believe and acknowledge. Therefore, let us meditate upon the words of our affirmation or prayer. Let us think of the Divine Spirit of Wholeness as within us, informing this material physical body, imparting to it Its own Wholeness. Let us think of this indwelling Spirit as a harmonizing influence within, expressing and bringing into being and manifestation a state of Divine order.

But there must be no anxious effort on our part. It is not our strivings after health that heal, but the healing Spirit of God; and healing by the Spirit is accomplished without effort and without strain. Indeed it is not "accomplished," it simply "is" all at once. The real and true condition which forever was and is, suddenly leaps into manifestation. The fog of our own misunderstanding and mis-imagining is swept away, so that we see and realize things as they really are in God, and not as they appear to

mortal flesh.

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Divine Care.

By THE EDITOR.

Though I walk through the valley of the shadow of death, I will fear nor evil: for Thou art with me; Thy rod and staff they comfort me.

In the Life of Attainment we meet with many experiences, some of which may appear to be inspired by evil forces. But this is only an appearance, for all the experiences that come to us in the regenerate life are controlled, if not inspired, by divine wisdom and love, and if taken in the right way they become blessings and stepping-stones. If we are willing to pass through the experience, no matter now frightening it may be, then, like David, we find that we are comforted and supported by invisible Heavenly Powers. When we have passed through the experience we find that it has been the entrance to a fuller and richer life, a more intimate and blessed fellowship with God. We find that we have never wandered beyond the care and solicitude of Infinite Love: that, all the time, there have been underneath us the everlasting arms.

Although at such times we cannot see God, yet He is with us, nevertheless. God is never so near to us as when we are in trouble. The greater the darkness, the nearer God is to us. When we realize that the blessing is in the cloud, we have learnt one of the great lessons of spiritual

experience.

In course of time we find ourselves walking, as it were, on a knife edge, and the only thing that can save us from falling is the grace of God. The more we realize our own weakness the more God's power can manifest in and through us. When we trust our intellect or our own power, we fall. It is only when we realize our own insufficiency and total dependence upon the Divine that we are upheld.

Again, in course of time, we reach the stage where we desire nothing but God, and there is to us nothing but God, behind and before, and on every hand. God to support us. God to deliver us. God to save us. God to love us. God to guide us. God the supplier of everything

that we need. Just God, the all in all.

God is indeed sufficient for all our needs; He meets every demand, if we do but trust Him sufficiently. The experiences of life are but to help us to trust Him more. God is drawing us to Himself by the cords of His mighty love. O brothers, let us trust Him with our all.

DEAR MR. HAMBLIN,

September 9th, 1928.

Enclosed please find donation £5 (five pounds) towards any of your funds requiring assistance. We are still most grateful for all the help and blessing received from your Magazine and lessonsthey are fresh and instructive at each succeeding perusal. Slowly but surely we are entering into such paths of peace that we once thought impossible upon this earth of ours, and we give God all the glory and thanks for having led us to your teaching. you please enrol me for the new set of lectures you are shortly to issue in manuscript form, and we would be glad to receive a parcel of free literature including several copies of "Some Thoughts on Thought."

> Yours sincerely, C. W. B. 714.

September 15th, 1928.

DEAR MR. HAMBLIN,

I really do not know how to thank you for the two lectures to hand. I was filled with wonder, love and praise, for I feel I have been blessed and helped in believing that all things will be put in Divine order.

Since the receipt of the second it dawned upon me that my body was not me, for I am eternal and one with Thee-oh, Most High. And I realised that I am the Spirit of Blessedness, for I bless every man and woman in the universe. I am the Spirit of Love, for I love all humanity with the love and goodwill of the Most High. In the Name of the Christ of God, I bless the whole Creation and I now see God in all humanity.

What a wonderful vision this is, and when we all get the Vision we shall indeed have Heaven upon earth. Please accept enclosed order with my love and goodwill.

Yours, D. T. B. 71.

September 18th, 1928.

DEAR MR. HAMBLIN,

I send the enclosed cheque for one guinea as a small thank offering for Course No. 3, which I have just finished. We are all of us, my mother, my sister, and myself, so grateful for your teaching, which even in the short time we have been in touch with it, has completely changed our outlook, as our health is greatly improved. When we really learn to put it into practice always, we shall, I know, be changed beings. Over and over again we have had practical proof of the truth of what you teach, as your lesson on Faith, has been a very real help in a rather trying time, of, I suppose, testing through which we have just encessfully passed. testing, through which we have just successfully passed.

With best wishes to you in your great work.

Yours sincerely, C. T. B. 865.

June 2nd, 1928.

DEAR MR. HAMBLIN, Will you please send me Lesson No. 12, Course I., for which is enclosed P.O. Your teaching is most helpful and always seems to come when needed.

I had been ill and miserable for a long time, and did no work for at least six years, but to-day, thanks to your teaching and Maga-

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zine, I am a new woman, and am earning my own living, in spite of the doctor saying I could not do so. I have been a Christian all my life, but I never trusted Christ for this life.

Now I claim His promises and can say with St. Paul I can do all

things through Christ.

My friends can see the change in me. Trusting you will long be spared to help others, and I know while you are seeking to help others you will be blessed yourself.

With best wishes I remain,

Yours sincerely, A. H. B. 6289 t.

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October 11th, 1928.

"Let me just say this one thing more, that I nearly always have a feeling that the words I read in your Lectures and Letters seem rather to be heard than read. I am much impressed by this, at times more so than others, as if the words really were living, or spoken. I thank you once again."

October 6th, 1928.

DEAR MR. HAMBLIN,

I beg to thank you for Lesson No. 1 which I received yesterday. My wife and I became acquainted with your work purely by accident and to us both it has been of untold value. I have been a Methodist local preacher for well over thirteen years now—in fact, since I was sixteen. For a very considerable period I was never free from the feeling that preaching seemed a powerless thing, and that the Churches did not get hold of the masses, or in any way touch them. further, the old orthodoxy was to me intellectually unsatisfactory. The first gleam of light that I can recall came to me by way of an article written by Capt. Hadfield dealing with his theory that the instincts were the seats of power and that so long as they were at war with themselves, the individual could never manifest the

power that should mark life.

Shortly after that time, I developed chronic catarrh which turned life into a misery for three years. This ailment was growing much worse and I had been told that an operation would be necessary when, quite accidentally, I got hold of one of your booklets, "Thoughts on Thought." I have always had a fondness for philosophy, and the Idealistic school of thought has always seemed to me to be the nearest to ultimate truth. When, therefore, I began to read your little booklet it was readily understandable, and I felt that at last I had found that presentation of the Gospels that I sought. Further study of Right Thinking and your other text books convinced me that I had made the discovery. And my own experience proved it. My hold on God—or perhaps I should say my awareness of Him—is far greater than it has even been, and, consequently, I am able to serve far more effectively in the pulpit. The old catarrh has gone, and through careful study and practice of your precepts in the "Art of Living" my physical efficiency far exceeds anything I had thought possible.

exceeds anything I had thought possible.

But amidst all this I count the greatest thing, the living and vital religious experience to which you have helped me, because it means that I am now able to help others in the path to God, for

their difficulties are largely what mine were. And if the course bears out its promise—and of this I have no doubt—then fresh fields of usefulness will be opened up. My wife shares in the glory of the experience, and at least one friend to whom we have lent the books we possess is visibly overcoming his troubles through Divine help. We can never thank you too highly.

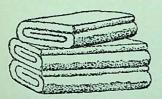
Yours sincerely,

A. W. W. 6757.



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Who satisfieth THY mouth with good things; so that THY youth is renewed like the eagles.

Psalm 103.

Card No. XIV.

If ye continue in my word, then are ye my disciples indeed;
And ye shall know the truth and the truth shall make you free.

John viii, v. 31 and 32.

Card No. XV.

When ye pray, or ask for anything, understand that it has already been given you, and ye shall find yourself possessing it; according to thy faith so be it unto thee.

And when ye pray, forgive.

Paraphrase of Mark ix, v. 24 and 25.

Card No. XVI.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John i, v. 12 and 13.

Other readings overleaf.

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He restoreth my soul,

He leadeth me in paths of righteousness.

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Isaiah 30: 15.

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Though an host should encamp against me, my heart shall not fear . . . For in the time of trouble He shall hide me He shall lift me up upon a rock.

Psalm 27.

Card No. XX.

In God I have put my trust:

Psalm xvi, ii.

Card No. XXI.

Of a surety goodness and mercy shall follow me all the days of my life.

Psalm xxiii.

Then underneath appear the words;

Goodness and mercy are with me now. They never leave me nor forsake me. God is never so near as when I am in seeming trouble.

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-The Editor of The Occult Review, August 1927.

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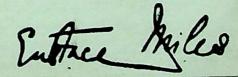
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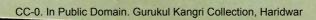
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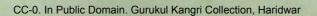
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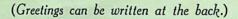
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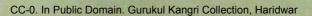
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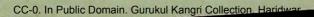
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-Phillip iv, 13. Weymouth Translation.

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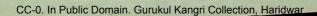
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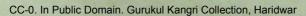
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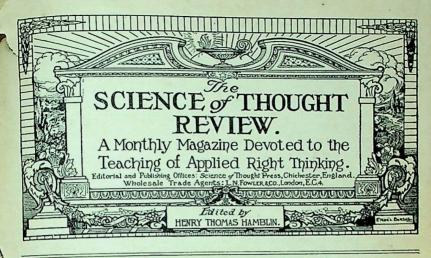
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VOL. VII. DECEMBER, 1928. No. 12

Editor's Monthly Notes.

Not by might, nor by power, but by my Spirit, saith the Lord.

A NEW age is dawning—an age of intuition and direct knowing, in place of the old way of toil and joyless quest by the intellect. Too long have we stumbled in the darkness, stifling our intuitions and trying to guide ourselves by our intellect and human judgment. Too long have we wandered in the wilderness, knowing all the time that there is a promised land of delight, but yet never able to enter it and enjoy it. The time has arrived for us to cease our fruitless strivings, to cease doing things, both spiritual and material, by heavy mental strain and effort. The time has arrived for us to know by direct knowing, and to do things in the Spirit, or by the power of the Spirit, instead of in the old Adam way of the sweat of our brow.

No matter what we may do with our human mind and intellect we can never find wisdom, and we can never find that way of life that can be free of disorder. Yet the way that way of life that can be free of disorder. Yet the way of the Spirit is harmonious and peaceful, expressing perfect divine order, in which everything is in its right place, at the right time.



God, who is perfect, cannot image in His mind that which is imperfect. Behind this imperfection that we see is the divine perfection that we cannot see. Our life is perfect as it is imaged in the Divine Mind. Our life as imaged in the Mind of God is not filled with disorder, imperfection, disease, accident, friction and strain, but is harmonious, beautiful and perfect. The Real is perfect. it is only the unreal or temporal that is imperfect. But how to bring the Real and Eternal into the temporal and imperfect life which we now live? That is the question. If there is this Perfect Expression of the Divine Idea so close at hand, only just removed from our range of vision (the kingdom of Heaven is at hand), how can it be brought into our daily life, to transform and harmonise it? It can be achieved by making use of intuition, by learning to be guided by the Spirit.

ALWAYS STRIVING TO HELP.

The Perfect World is always trying to help the imperfect. The Spirit of Truth is always trying to open our understanding, so that we can understand and know by direct knowing Truth in all its fulness. This is not accomplished through learning, intellectual attainments, or the human mind, but through the awakening of an inward spiritual faculty, by which we know the Truth—that great Something which transforms us, and makes us Godconscious, able to view life from the standpoint of Eternity—to see things in God, and, to an extent, because God shares His consciousness with us, to see things as God sees them.

Truth can only be realised in the soul, it can never be apprehended through the intellect. The intellect is often the greatest stumbling-block we have to our spiritual understanding. When we let the intellect go, and when we make ourself receptive to the Spirit of Truth, it is then that Truth is revealed to the Soul, not through the intellect, but by inward revelation, in spite of the intellect.

A NEW AGE IS DAWNING.

All our old ideas of preaching and teaching must go. In future we realise that there is only one Teacher—the Spirit of Truth, who reveals Truth direct to the soul, through illumination and spiritual awakening. The way of the Spirit is without effort, labour or strain, without intellec-

tual striving and effort—in the twinkling of an eye, we are changed, and life can never be the same again. In a flash, in less than a moment of time, we may have revealed to us that which cannot be expressed or passed on in countless years, or in an endless number of sermons. Jacob Boehme, in a moment of divine illumination,* received all that he tried to express in a series of monumental works, so vast and so profound, that there are very few people who can face them. The illumination that he received in a few moments could not be explained, even in such vast tomes, written with tremendous energy and industry, over a period of many years. Doubtless Jacob did right in trying to pass on that which he received (we should all do this, I think), but reading his books only confirms me that we cannot really find truth in this way, but only through ourselves receiving a personal illumination and inward revelation. +

THE ONLY WAY.

We cannot receive this inward awakening, we cannot experience this direct knowing, if we continue to search for Truth through intellectual striving. We have to become as a little child, receptive to the influence of the Spirit. There must not only be a new way of preaching and teaching, in which the preacher or teacher (so called) gets himself out of the way, acknowledging that he himself can say nothing of any real help, and becomes so receptive and responsive to the Divine Spirit that the Great Idea can leap from his soul to some soul in the audience who is ready for it, but there must also be a new way of listening. The listener, too, must realise the truth of the words: "Not by might, nor by power, but by my Spirit, saith the Lord." Not by intellect, nor by eloquence, but by the Spirit speaking direct to the heart, Not by listencan men receive the Great Illumination. ing with the intellect, not by trying to understand Truth with the human mind, but by becoming receptive to the influence of the Spirit of Truth, it is only in this way that the Great Idea can capture our soul.

*To be correct, in two illuminations, not visions, in which he saw " and "knew" in an interior and universal way.

⁺ To me, Jacob Boehme's most helpful book is his smallest—"Dialogues of the Supersensual Life." Copies can be obtained from J. M. Watkins, Cecil Court, Charing Cross Road, London, W.C.

SCIENCE OF THOUGHT REVIEW.

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A NEW WAY OF READING.

Then there must also be a new way of reading. can never be found through studying the Bible, or other books on Truth, in the same way that one studies a book of science. One might do this for the whole of one's life and yet never find Truth. We all are acquainted with the Bible student who knows his Bible just like a railway clerk does his company's time-table. He can turn up any passage from memory; he can prove all his theories by quoting texts; he may even travel about teaching people how to become Bible students as expert as himself. But all that he does is to prove an intellectual theory. Neither he nor anyone who listens to him ever finds Truth, simply because Truth is an elusive and spiritual thing, which can never be found in this way. Spiritual things can only be spiritually discerned, therefore, the intellectual and mental way of seeking Truth can never lead anywhere, but to intellectual ideas, which, whether they are right or wrong, do not affect the soul.

The expert Bible Student, we have described, after all his efforts, merely proves a theory, or at best merely gains an intellectual understanding of the outer husks of things. The real inner meaning, which the Bible veils, is hidden from him, so that he has to invent a theory to explain it. Unfortunately another person, equally expert in Bible study, propounds another theory, which he proves to his own satisfaction, and that of his followers, to be the truth. Then another equally expert Bible teacher propounds yet another theory. The second one says the theory of the first man is wrong, while the first man declares that the second man is wrong, and that his own theory is the only right one. While the third man declares that they are both wrong and that he alone is right. they wrangle and quarrel, making religion, or what passes for religion, to resemble a dog-fight. Then outsiders say: "how these Christians love one another!"

Truth can never be found in this way. Theories are only man-made and change from year to year and from age to age.

RECEPTIVE, INNER READING.

The way, I find, in which to read the Bible, so that Truth comes to the soul, is to do so without trying to understand intellectually, but to be receptive to the work of

the Spirit of Truth in my soul. It is as though I open a door in the region of the solar plexus, so as to allow Truth to enter, not through the head, but straight to the soul. Then I find that there is an inner meaning to the Bible: that while on the surface it is history, yet it all refers to my own soul. Those who try this new way of reading the Bible will find that it refers to their own spiritual unfoldment and journey back to God.

Do not think that I am going to inflict on the world yet another esoteric interpretation of the Scriptures, because I am not. There are enough and more than enough already. Let each one read for himself, and then will be revealed to his soul the Great Thing which cannot be described, and which no esoteric interpretation can make clear.

A NEW AGE.

But the New Age of Intuition will not bring to us only the recognition of Divine Truth in the soul, by direct knowing: it will also bring direct guidance to the sons of men. There is guidance to be had in the practical affairs of life. We can be led in such a way that we always make the right decision, always take the right step, always do the right thing, at the right time. Thus harmony is brought into the life. When we are led by the Spirit in this way, by obeying our highest intuitions, we find that the way of the Spirit is always perfectly harmonious and peaceful, to a degree such as cannot be described or explained. We find everything got ready for us, just as though some wonderful, far-seeing, capable and efficient person had gone ahead and prepared everything for our coming. Indeed, all that we have to do is to go forward, at the right moment, to occupy the place and position that has been prepared for us by the Spirit.

The foregoing is the outline of what I can remember of the address given at Mortimer Hall, on October 28th. But I can not catch the spirit of it, for that eludes me. I have therefore been able to give you only the bones. But still it may help us all to remember that "it is not by might, nor by power, but by my Spirit" that spiritual work is achieved, and that while the letter killeth, it is the Spirit that giveth life.

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A Happy Christmas.

By THE EDITOR.

To most of us Christmas is the happiest time of the year. Feasting and excess having ceased to interest us, the religious side of this festival gives us increasing joy. How charming it is to hear once again the story of Mary, the birth of the infant child, the journey of the wise men from the East, their offerings of gifts and their worship, the spiritual vision and illumination of the shepherds-how lovely it all is, and how it fills our heart with joy.

And then the gifts that we give our loved ones, and the help that we give to poor people and good causes at this time, do they not also make us happy, bringing to our hearts the truth of our Lord's words given by St. Paul:

"It is more blessed to give, than to receive."

But, while the commemoration of this great event in the world's history fills us with joy and adoration, we are reminded that, just as the child Jesus was born in Bethlehem, so also must the Christ be born in our own heart. Thus the story takes on a new meaning, it becomes a mystery story which thinly veils the great mystical truth of our own spiritual birth into the life of regeneration. As we have been born into the physical, so also are we born into the spiritual. We become as a little child, for it is only in this way that we can have revealed to us the mysteries of the Kingdom of Heaven.

Now I am not attempting an esoteric explanation or interpretation of the birth of Jesus, for I would not, even if I could. Instead, let each one read the story in a new way, not in a literal and intellectual way, but in a receptive way, so that the Spirit of Truth can reveal the hidden meaning to our heart, and this to the joy of our soul. Then the story of the Nativity will take on a fresh beauty,

wonder, and significance.

>000× When you pray, "Thy Kingdom come," you either want it to come or you don't. If you don't you should not pray for it. If you do, you must more than pray for it-you must live for it.

It is not really an exaggeration to say that the climax of Christian growth is to have thoroughly learned to say the Lord's Prayer in the spirit of Him who first spoke it. BISHOP GORE.

MONTHLY NOTICES

We have been asked to announce that the Southampton Practical Psychology Club will in future be known as the Southampton Science of Thought Centre. These friends meet every alternate Thursday at Adyar Hall, Carlton Crescent, Southampton, and visitors are welcome. The next meeting will be held on the 13th inst., and thence onwards at fortnightly intervals. The Editor has promised to run over to address a meeting, and when arrangements are completed a notice will probably appear in these columns. Those in the Southampton District who are interested should write to the Secretary, as above.

On another page we have pleasure in publishing the yearly appeal from the Salmon Lane Slum Mission. For many years our readers have supported this Mission by sending discarded clothing, discarded toys, old tennis balls, old tennis rackets, old cricket gear, money and other gifts, and have greatly helped this struggling, blessed Mission in the slums. Mr. E. Percy Dennis and his beloved and saintly wife have worked self-sacrificingly in this work for 38 years. Recently our brother, and also his work, have suffered a crushing loss in the passing on of Mrs. Dennis. Our sympathy and love go out to our brother and to the Mission in their great loss. This loss, however, is all the more reason why our friends should support the Mission, even more than they have in the past. In one way this Mission stands out distinct from most charitable works, in that there are no salaries or administration expenses. With many charitable works for every £1 that one gives only 2s. 6d. goes to the work, the rest being swallowed up in administration expenses. In this case every penny goes to the work. Parcels of clothing and toys, etc., should be sent direct to the Salmon Lane Mission, 16 and 20, Conder Street, Limehouse Fields, London, E.14, but letters containing money, cheques, etc... should be addressed to the Hon. Secretary, Mr. E. Percy Dennis, Trelawney, 57, Ethelbert Gardens, Eastern Avenue, Ilford, Essex.

The Editor duly spoke at the Mortimer Hall on October 28th last. The Editor thanks the I.N.T.A, for their invita-

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tion, their fellowship, and the use of their platform, which made it possible for him to meet many whom he never expected to see in the flesh. There is a great deal in a shake of the hand and a "God bless you." The Editor thanks those readers who were present for coming, and for their patience in listening to him.

LECTURES ON BLESSEDNESS.

Owing to the continual demand for these, another edition has been embarked upon; so that all who wish to enrol can now do so. The lectures are seven in number; they are sent out fortnightly, and each lecture has a letter accompanying it. There is no fee, but each student sends free-will offerings according to his or her means. Thus the well-to-do help those who are poor, and all are blessed.

Miss Evelyn Whitell's helpful little book *The Silence* is now appearing in an English edition, published by L. N. Fowler & Co. An advertisement appears on another page. We hope to give it a better notice next month, amongst our book reviews.

THE SILENCE.

There are two other books on the Silence which are so admirable and helpful, that the Science of Thought Press is going to stock them in future, so that readers can order them with the S. of T. publications. They are

- "FROM THE NURSERIES OF HEAVEN," and
- "THE UPLIFTED HEART."

Most books on *The Silence* are not such as can be recommended, but these are really helpful and safe, and I have much pleasure in bringing them to the notice of our readers. They can be used for the instruction of children, but they are just the thing for adults who have not yet mastered the technique of entering the Silence. An advertisement appears in another column.

BOUND VOLUMES.

The New Binding Covers for 1928 will be ready by the time these lines appear in print, while complete bound volumes, Vol. VII., will be ready about the middle of the month. The Binding Covers and the Bound Volumes will

be of a superior kind this year. Please refer to page xxiii of advertisements. Finally, will everyone please order books, etc., early. It will greatly help. Thank you!

On November 12th the Editor spoke at Eastbourne. He thanks the friends there for their kind reception. He has promised to go there again. He also speaks once a fortnight at Portsmouth, at Ye Old Oak Room, Y.M.C.A., High Street. Particulars from the Hon. Sec., Mr. W. J. Hugman, 87, Goldsmith Avenue, Southsea.

It has been arranged for the Editor to address The Right Thinking Circle at Guildford, on December 6th, at 7.30 p.m., at the Ward Street Church Room.

No Room in the Inn.

By A. L. GARLING DRURY.

Lying so lowly, uncrowned in a manger, Come as the Saviour to ease our despair; No room in the Inn for the glorious Stranger, No room for the King of the universe there!

He cries unto Mary for food and protection, The human encircles with love the Divine, For ages unending will golden reflection Of Mary's distinction on womanhood shine.

The Prince of the angels, the Hope of the nations, True Offspring of David's illustrious seed, Foretold as the Saviour thro' all generations, He comes to His own, and but little they heed!

No room in the Inn but our hearts will receive Him, Tho' poor and unworthy like Mary's they beat With the fervour of worship of those who believe Him, The promised Redeemer, the Christhood complete.

From out of the darkness the splendour of morning,
From out of our weakness the strength of His love,
The Sun of the world in His mercy adorning
Life's dull beaten pathway with light from above.

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The Call of God.

By RICHARD WHITWELL.

O soul of man, awaken!

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Come to the things that matter; abandon the unreal.

Turn now to the Lord, the Holy One of thy being; open thy heart to the Living Power who is Love, who is Truth, who is Life.

Abandon thyself to That.

Then forth from thy flowing centre give of thyself, all thou hast, and all thou art, in very truth, in Love, unto the world and unto all thy brethren, in continual ministry.

Enter the Kingdom that is at thy hand. Drink of the waters that are nearest thee, The Living Stream, vital with holy life.

(The Cloud and the Fire,* page 80.)

Truly the call of God, inaudible though it be, is within every soul, awaiting its own clear utterance, as it were from hills beyond, in wistful invitation. And it comes with appeal to all that is best in us, "Will you not enter into your true life now? All that is ever possible is possible now; all that the heart may desire is awaiting you, child of God, now!"

And with persuasive word it pleads with us, "Child of the Divine! do you not know that you dwell in the Mystery of Love, and that His Love is meeting you at every point, just according to your vision and your capacity to receive?"

Truly God calls, and truly it is in us to respond to that call, even from that point in time and place where we now at this very moment stand. From the midst of our present immediate experience may we set out, with right foot forward, that is with utter pure motive, and direct, true action (which implies heart and mind and strength in it), having, in and through the thing that we do, perception of a beckoning hand, and of that inspired word which we hold in our heart. Thus may we answer God's call, responding to a deeper motive than the occasion may seem to present.

*The Cloud and the Fire, by Richard Whitwell. 2/6 net. The Science of Thought Press.

The very circumstance is subtly altered, being drawn into a larger amplitude, by reason of this orientation which we

so give to it.

Our local, restricted purpose which frames our circumstance, fits into the wider orbit of God's purpose for us. The lesser reciprocates to the greater. The fuller meaning, our obligation; yes, also, our great and true vocation, will show forth clear, if we have courage but to follow on, taking our orders from, giving our obedience to, One, and no other, "the captain of our faith," catching His word in and through the demand which our circumstance makes upon us.

He who would valiant be 'Gainst all disaster, Let him in constancy Follow the Master.

The biggest and most wonderful thing stands revealingly before us, when we are ready for it. Is it a pilgrimage? Yes, truly, but it is more, much more. The way opens as we approach, and it winds into the distance, As we step into it, we know it to be the journey unto the Best of All.

"An highway shall be there, and a way,
And it shall be called the way of holiness.
... but the redeemed shall walk there;
And the ransomed of the Lord shall return,
And come to Zion with songs."

It is truly our walk in God. It is ever in, yet ever toward that Presence to which we belong, into which we may lose ourselves, becoming as little children, and find ourselves—in the kingdom of Heaven. As we advance therein the witness of its truth will come home to us, with realisation, that every step of the way we are there. The urge of heaven will be behind us, as its invitation will be before us, as we journey forward unto an ever deepening knowledge and understanding, a richer fellowship, a closer, more intimate reception of the divine Love.

But interiorly, as we set out, it is our journey to Bethle, hem, led by the moving heavenly star. We have acquired the three requisite gifts, which together comprise the gift of our whole self. One is the gold of wisdom, which means that our lives have become attuned to the great good law. One is the incense of devotion, implying that our thought

and desire has become single and one-pointed toward the only Good, knowing that "if with all our heart we truly seek Him, we shall ever surely find Him." Lastly, there is the myrrh of experience, bitter, yet sweet, which, pressing through deep waters, we have acquired. So do we enter the path of self-surrender, which is that Way, in which the heavenly light is seen, and it moves on, and we follow, even unto Bethlehem, which signifies also "the House of Bread, and is that point, central in our earth experience, where it opens unto the heavenly good. We touch God's Presentness, in permissible direct consciousness, yielding ourselves, in rapture, there. Then, does not that Light shine inwardly, and the soul become a little child, as the little Child, the Babe, with pure, freed perception into that which truly is?

For if we were utterly simple there would be the look of God in and through us, our senses would be freed and

quickened, our centres unsealed.

This, in experience, is the seventh day of the Lord, which the sentinels on the hills, vigilant for the sheep in their care, perceive in vision. Time is rent, and life and truth reveal as on the first morning of creation. God's blessing is heard, in words which never end. All life, the heavenly host, joins in the refrain,

Glory to God in the highest, And on earth peace and goodwill,

with this significance, which the shepherds catch,

There is born on earth this day The Saviour, Christ the Lord.

Through the soul upturned, surrendered, there is enacted a wondrous thing. Freed from the selfhood, stepping back therefrom, as a very babe become, so entering heaven, does not that Light shine central here? The light is everythrough which to reveal. The vehicle, the lamp, is lost to sight, the light, the splendour only, is seen. The soul, self-emptied, makes that vehicle, and God enters, fullfilling that life. Of the One, he went before, the Wayshower, that others might follow on.

In all the universe no tone can be so sweet, As when man's heart with God in unison doth beat.

Our way leads from just where we are; it takes us through dark deep ways of experience, through much sorrow, much tribulation, yet with consolation of that starry light, unto joy, unto vision-unto Bethlehem. from this point that our real life commences, our true journey begins. It is the Way which is called Wonderful, and is the way of holiness, for there is a heavenly traffic therein, which they who so travel surely know. It begins at Bethlehem, and therefore we must first get there. This is the commencing of man's supreme mission, and the way winds through heaven itself. Every step is directed by that awakened inner perception which is called faith, which, in its action, wins and creates new conditions on this earth of ours. Then is every moment rich and potential with good toward us.

This truly becomes our walk in God, our practice of the Presence, our recognition of the One Life everywhere. It is the dawning of that rich discovery that our life and true circumstance are not in any wise separate from it, but are in it, and of it. By this increasing and augmenting perception-this expression of our true life, which grows in grace and truth—we are enabled to win through our every experience. Yet not merely so, but the ex-

perience itself contributes to our forward journey.

" Perilous is the lofty mood Which cannot yoke with lowly good; Right life, for me, is life that wends By lowly ways to lofty ends." Coventry Patmore.

Truly it is a seeking and a finding, truly a giving and receiving. Its hidden resource reveals even as we are true to the pointing of the sensitive spirit alive in us. It is surely a heavenly manna, essential and needful for the rich support of soul and body too.

We have begun our work, have entered the path, of blessedness, to which we are called, which we pursue in and through the thing that is before us to do; our work

in truth, which brings in the only valid returns.

It does not interfere with another's work; it does not trespass upon his way. It is our line of advance out of the old into newer and better conditions. work that is truly our own, and does not infringe upon the rights of anyone else. It touches our fellows only to bless them. It works in and through the outward, and the outward faileth not. .

SCIENCE OF THOUGHT REVIEW.

Does it possibly overlap the work of others, work which others can do equally well and good, yet of whom there are too many for one job--when many are bereft, because the field of labour tends to narrow, and ever become more

specialised?

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Our true work, essentially individual and unique, is not competitive, because our motive is other than that. By reason of an inner quality or virtue it fulfils and supplies a need, which its expression makes manifest. Thus it tends to widen the scope and field of labour. Therefore as our inner truth applies to life itself-this tilling of the ground of experience to make it fruitful-specialism must give way to originality. We are called to advance out of the old into the new, by our truth, by our faith, supremely by reason of our love. We know that they who tread the Path will ever find before them a field of service.

But when we bend to a lesser service, obey or centralise our interest, willingly or unwillingly, in a master (in belief that our welfare is at his disposal) other than the One from whom alone we should take our orders, for that "One is our Master, even Christ," to that degree we commit ourselves into bondage and servitude, subject to a merciless industrial system. But if, in and through the lesser, we are, with heart and strength and will, loyal to the greater, so measuring ourselves to each approaching circumstance as it arises, and therefore expressing our inner virtue or strength in the thing that we do, we stand free, and the circumstance will at the right moment open out before us. Outwardly and practically, as well as inwardly and spiritually, we journey unto "fresh fields and pastures new."

Life itself is supreme, and this very system, this industrial machine, grinding out, as it tends to, wealth to the wealthy, and poverty to the poor, is enforced to do its When man adjusts his thoughts to right standards and valuations it will no longer have mastery. Man has built the monster and maintains it by his thought and

belief.

Life reverses man's false conventions and foolish values. When man stands right and true to Life—that Bethlehem point of consciousness-at that moment he may say, not merely, "I have prosperity," but "I am prosperity. He gives in full measure, and Life makes its own rich return. He need not henceforward, heap up goods, for this implies spiritual impoverishment; his need is rightly met as he journeys. A balanced good is his, without bias in one single direction. His way is central, and Life

in every way, according to his openness, tends towards him, equally and truly. He may never know what the morrow may bring, yet will it truly bring better than he knows. And it is because there is a greater Intelligence behind his way. Yes, it is because his life swings in a larger orbit than it was wont, and is motived by an influence, awakening all that is deepest in him, that he is the more truly himself. It is the Holy Spirit, the very spirit of the Whole, for through that inflowing the Self of all is expressing Itself in and through him.

Life has achieved an initial centre in him, the outer has opened to an inner consciousness, and all being tends

towards that centre.

"If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through narrow chinks of his cavern."—Blake.

Our troubles have ultimately a spiritual cause, and the true spiritual treatment leads one through to deliverance.

We should hold to this, that Life is ministering to us in every way, or to that in us which is our own true life, and which is child of God, till this blessed fact step forth in its own freedom. But to establish this as a consciousness we must strive to perform our daily service, whatever it be, as unto God. Let this be our constant motive as if we took orders from Him direct. We may seem to fail a hundred times. Never mind. If we persevere in this we will at length achieve a ministry of service that is all our own. Thus there is before us, calling us, our great Vocation, in the pursuit of which we have fellowship with all that lives.

Life, I am a Channel through which Divine Love Flows.

Think of it. We live and move and have our being in Life. As we are in Life, so is Life in us. Not only are we immersed in an ocean of Life, but Infinite Life itself flows through us. The feebleness of man's present life is due to the fact that he does not know that he is one with the Infinite: he does not realize that he is coupled to the Power House of the Universe. And so he lives at a poor dying rate, instead of being instinct with Divine Power.

H. T. HAMBLIN, in The Art of Living.

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Not A Sect,

BUT A
HANDMAID TO ALL THE CHURCHES.

By THE EDITOR.

Our aim is not to start a new sect, but to be a help to all people, no matter what their religious beliefs may be. On the common platform of Truth we can all meet, no matter what doctrinal beliefs we may hold. Our ambition is that we should all know God in a new and wonderful way, and to realise what we call Truth by inward realisation and illumination. This we find is possible, no matter what a man may be as regards theoretical belief. Our publications go to men and women of all churches, sects, denominations, societies or whatever they are called. We, ourselves, have no membership, no creed, no officials, no organisation. We just want to be free to be led by, and to follow, the Spirit.

We look with concern at the establishment of new sects; and pray that we, who are engaged in this work, may be kept from anything of the kind, and from all outward success, and what men look upon as success in a spiritual movement. We think of the most "successful" modern movements, and then pray that this work may be preserved from anything like it. We criticise no one, and certainly find fault with no "body," but we know that if this work is to fulfil its destiny, it must be kept from all outward success, and what people look upon as success and signs of progress. Our work lies in the hearts of the people, not in organisation, or membership, nor in outward form. It must for ever deal with Reality and not with that which changes or which passes away.

Unless thought is raised above the things of the senses, a man possesses but little wisdom.

Taken from The New Church Herald.

Swedenborg—A.C. 5089.

When people who are tolerably fortunate in their outward lot do not find in life sufficient enjoyment to make it valuable to them, the cause generally is caring for nobody but themselves.

John Stuart Mill.

Voices.

By JOHN ROEBUCK.

There are voices we love and voices we hate, voices we remember and voices we forget. Thank God for the voices we love, and thank Him a thousand times more for those we remember, the still small voices of our dear departed ones.

One knows not whether to place sights or sounds first in order of all Life's wonders. True, as I have said elsewhere. The Christ witnessing was more impressive and inspiring through eyes than through ears, it was what He did more than what He said that carried to other souls conviction of His unique ministry. On the other hand, what He did was the responsive outcome of what He heard. He heard that the primary purpose of His being was not so much the telling how to live as the showing how to live. So He went about doing good.

The tendency of the world to-day, however, is to value sounds more than sights, words more than deeds. The swaying power of the tongue grows greater as the days go by. And we do indeed speak with many tongues. The world is full of voices, varying not only in pitch and resonance, but also in power and purpose. A babble out of which comes little that is reliable as spiritual direction

"Over and above it all Ah yes!" one might reply.

thunders the voice of God!'

This is very true as referring to elemental manifestations of Divine Imminence, but I am specially concerned with actual voices meantime, and I would go further and say what apparently few are inclined to believe, that through it all pierces the Actual Voice of God, not thunderously but very gently, softly, whisperingly, yet none the less audibly to ears that are attuned (i.e. willing) to hear.

That orthodoxy doubts this is all too evident from its persistently tentative procedure, its segregated attitudinal outgoing and its spasmodic discoveries of more propitious ways and means of advancing the traditional Kingdom of Heaven upon earth. The amazing thing is that it should doubt for a single moment the actual vocal power of God while, if we judge from its claimed belief in prayer, it attributes to Him the actual power of hearing.

Oh, voices! Think of the multitude of voices that en-

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gage in prayer, each with its own particular creed inflection, so to speak; each with its own assumption of special knowledge of the world's spiritual needs and each with its own

manner of approach to its own conceived Deity.

Right down the ages men have reiterated with but slight modifications inherited opinions of Spirituality, opinions of that which is not genuine till it transcends the altitude and outreaches the confines of all opinion. The voice of the Spirit is spontaneous, not reflective; is positively

original, not opinionated.

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Right down the ages men have failed to realise that no one can be an absolutely free agent for God so long as his situation and attitude of service is circumscribed. God's grace, like His judgment, is essentially impartial, and it is surely the height of human presumption to invoke impartial Grace and Judgment with the partial voice of Creed. It is a common flippant remark with us that So-and-so "likes to hear himself talk," but however flippant the remark, it is an irrefutable truth that applies somewhat generally. We are deafened, so far as the voice of God is concerned, by our own as well as other voices. "Be still, and know that I am God!" that "Listen to Me" from the Throne, is drowned out by the Listen to me! of the pulpiteer. Some one has aptly said, "We cannot see God for the Baker," and it could almost as truly be said: We cannot hear God for the minister.

"Ye have heard that it hath been said . . . But I say unto you . . . " is now, to all intents and purposes, the stereotyped phraseology of every proselytizer and it is used in such a blatant way that it catches more ears than does

the eternal Spirit voice of its original utterance.

Yea, the Silence that is tongued with Truth, and the Secret Chamber of Prayer, places beloved of the heart-sick, are still unknown to the great mass of headstrong humanity. Yet let not the complacency of True Service be diminished, dear reader, and beware of all voices save one—The Voice of Authority.

Life is not for mere passing pleasure: it is an opportunity for service. He who serves not his day and generation is a parasite. One who is not efficient fails in his service to his fellows, thus being a "passenger" through life instead of one of the brave band who help to speed up the progress of the world.

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H. T. HAMBLIN in The Art of Living.

The Gospel of Mercy.

By HENRY VICTOR MORGAN.

FIFTH IN A SERIES ON THE GOSPEL OF BLESSEDNESS.

"What doth the Lord require of Thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6, 8. "Blessed are the merciful: for they shall obtain mercy."—Matt. 6,7.

We will never enter the full glory of the Gospel of Blessedness until we realise that man is by nature capacitated to outgrow every limitation through the power of an enthroned ideal. Lacking this principle of becoming, all teaching will be vain. For Jesus to pronounce blessedness on states of mind that were not within the reach of all who listened, to attain, were worse than mockery. Knowing however that "we each must love the highest when we see it," Jesus made the ideal so effective that, figuratively speaking, it created a hunger and thirst after righteousness, until the heart's response was

"And O for a man to rise in me, That the man I am may cease to be."

We are all capacitated for conversion. There is within us a power to grow any soul quality. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Or in the language of applied psychology, we become like that on which we meditate. It is not merely a poetic statement, but a principle of being, that when the wicked forsakes his ways and the unrighteous man his thought, there is for him an abounding mercy, a sure way of escape. He shall be changed—instead of the briar shall come up the myrtle tree. Where sin did abound grace shall much more abound.

There is in nature and in God a saving principle. The tendency is ever toward amelioration; from Genesis to Revelation the dominating, I might say the characteristic, note of Hebrew revelation concerning the nature of God

is that of Love, mercy, justice and forgiveness. It all culminates in the matchless parable of the Prodigal Son, wherein the yearning heart of the father awakens response in the heart of the wandering son, until he resolves to return to his father's house.

So the deep calls and the deep answers. The desire in every human soul is to become God-like, and desire ever leads to fulfilment. Like begets like, and the contemplation of the mercy of God begets mercy in man. We are to become perfect even as our Father which is in heaven is perfect, who causes His rain to fall on the just and the unjust. True religion ever draws us toward the lovable. The nearer we get to God the kindlier, the more merciful, the more forgiving we are toward the weaknesses of others.

There is nor can be no "holier-than-thou" attitude for those who contact the mind which was in Christ. Paul sees this and says: "There is therefore now no condemnation for those who are in Christ Jesus," while a modern

prophet affirms that to know all is to forgive all.

Hate ever begets hate and condemnation begets condemnation. He who condemns without mercy is in reality generating an attitude of mind within himself, which in the end will bring him into captivity to the very thing which he condemns. Show me what a man most vehemently condemns and I will show you the demon with which he has to wrestle. The prayer of Jesus, "Father, forgive them for they know not what they do,"

is love based on an abiding principle.

In a great address on "Crimes against Criminals," by one of America's most noted lawyers, the author shows how vindictive punishment increases crime rather than diminishes it. He opposes capital punishment, not only on the grounds of its inhumanity to the criminal, but on account of its debasing influence on society in general.

It is a plea for mercy and not sacrifice. He shows how some of the greatest men of science, on account of some natural inhibition, have never been able to master the multiplication table, and asks if it is not possible that the criminal is similarly deficient in the moral sense. He affirms that the duty of society is to endeavour to heal the criminal of his infirmities.

It has been said, "Blessed is that man, who while strictly endeavouring to fulfil all righteousness himself, is ever ready to make excuses for the weaknesses others." But alas, his number is not legion!

In Jesus himself, we find the fullest example of the

law just mentioned. His own life was blameless, but to the woman who had not yet risen above the senses and their gratification, he said: "Neither do I condemn thee; go and sin no more."

It all leads to an attitude of divine reconciliation. We can never hope to have power to heal the sick until the principle of mercy that leads to forgiveness is established in our consciousness. Note well how Jesus in healing the sick would say: "Thy sins be forgiven thee." These words are laden with far-reaching significance. Do they not imply that every disease is the result of some mental transgression? Is it not possible that many of our inhibitions go far beyond our own doings to the sins of our fathers? And herein is a great hope. For according to the great mystics of all ages, our ancestors all live within our consciousness, and as we lift ourselves into a higher plane they too are lifted with us.

This is the gospel of an abounding mercy that leads to redeeming grace. Its acceptance in consciousness will lift us into the glorious liberty of the children of God, a liberty effulgent with love that casts out fear. When this high plane is reached, we can, in the sublimity of a great trust, pray: "Forgive me as I have forgiven others." Be merciful to me even as I have been merciful to others." Then will our word be heaven-shod, and bring about that larger healing through the washing of regeneration and

the purifying of the mind.

Radiance.

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As flowers which open wide towards the sun, Absorbing radiance to emit anon In fragrant beauty blessing everyone—

So let us upward look to God each day, Receiving love from Him, the while we pray, To shed abroad again upon our way.

Some fail t'esteem the flowers which bless them so, And yet, they still appear, and bloom, and grow—Oh, let us, too, such fine persistence show!

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On Choice, Faith and Guidance.

By KATE SIMMONS.

We all desire guidance, and this desire becomes very real when we find out the mistakes we make in trying to plan our own lives and go our own way. But, the question of guidance is not easy, for we all must exercise choice and judgment, otherwise life would be mechanical, and individuality non-existent; because where there is no choice, the

person either becomes automatic or else a slave.

This is not the way of life from the divine point of view: for, we can both obey, or disobey, the principles of divine law and order. Hence, there is the question not only of guidance, but of the choice which precedes guidance. Therefore, let us remember this, there cannot be true guidance apart from choice, we are not driven along like machines; but, having choice, we must exercise faith, otherwise what is chosen cannot come to pass. Here we say, yes, but since we are quite incapable of self-guidance, since we cannot see ahead and know the plan of our lives, therefore how can we choose aright, for surely, choice is only another method of planning our own lives and of going our own way?

Choice comes from desire, and we are quite aware that our desires are not all true, that our impulses are not all good; or, we may even have true desires, such as the desire to become an artist, or a healer, from highest motives, yet lack the faculty, or lack the opportunity, or even the ability, to work in order to attain what we desire. Civilisation may limit and hamper choice in the outer sense, so that we cannot have or be what we desire, whether our

desires are good or bad.

This is true, as we know from experience, but, there are no limits at all to prayer and aspiration, to ideals and standards of life, the only limits to these are the limitations we give them in our own consciousness; for goodness, truth and beauty are limitless, and our power to desire them is as limitless as we allow it to be.

But, there may be contradictions between this inner idealism and outer fact, how are we going to reconcile these; are we to live in a world of illusion, and grow unpractical in the ability to earn our daily bread? This is where the wonder of faith comes in, how it helps choice, and works in us for guidance and achievement.

ON CHOICE, FAITH AND GUIDANCE.

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Faith is a great power, a creative power; some people think of it in an intellectual way, as belief in dogma and tradition, and that we should have religious faith, that is, belief in certain religious formulæ, as we might call it.

But faith is more than that, it is more than belief in God. eternity, our Bible, church and religious worship, faith is a creative process, which is like the sun in the skies, it gives illumination and brings about growth. In a worldly sense, the man who believes in himself, who watches for and seizes opportunity, such a one usually "gets on," as it is called; and even this power to get on is useful and leads to a deeper illumination of faith, if the man has good principles and standards; because there is the dawning of faith at work, which is better than the inertia of the fearful, who have no faith either in God, man, or idealism; and believe that circumstances rule the man, and not that God overrules circumstances through the faith which is in the man, whereby the action of God is able to lead him.

The true faith which we desire in order to have the guidance we need, this is the creative process whereby divine guidance operates on our ideals and standards,

causing them to grow and bear fruit in life.

Therefore the idealist is not impractical; that is, if he has creative faith, for he is not living a life of contradiction between the ideals in his consciousness and outer facts, so that he is miserable and discontented; on the contrary, he is gloriously happy that his life is being creatively lived, that beautiful circumstances and ways are being born; not from his limitations, but because of the faith he is exercising, whilst apparently submerged in outer limitations.

Thus we see that the limitations of life can act as the method, means and mode whereby creative faith is born and operates; and, as long as there are limitations, there

is need in us for faith.

But we say, why cannot we have faith, a creative faith, without all these troubles and limitations? The answer is quite simple to this question, for the reason is, that choice has to be exercised as well as guidance, and choice comes from desire, and, it is the purification of desire which has

to be accomplished.

If all our desires were good, beautiful and true, not selfcentred and harmful to others, but divinely centred in both personal and universal good, then indeed, choice, faith and guidance would all happen naturally and without effort and limitation, but, since facts are otherwise with us, we see that the trouble of purifying and training desires must go on.

The subtleties of self centredness and worldly mindedness are very difficult to detect in all of us, sometimes, a temptation will come along and we shall be surprised at a deep-rooted error which will come out unawares and react to the false condition.

Few people realise how full of pride, of callousness and indifference to the lives of others we should become, if possessed of an abundance of money, health, talent and leisure; and, when we realise these things deeply, and realise how easy it is for human nature to predominate above the spiritual qualities, we all pray that success may be kept from us, not given to us, until we are ready to continue living a life of right choice, faith and guidance. irrespective of both the success or failure, pleasure or pains of natural life.

There is a supreme test, for supreme faith, that with it, we are quite indifferent where we are, what we are doing, and who we are, because, having surrendered our lives to guidance, we keep choice and faith in the consciousness of Good Itself.

Faith is the recipient or receptacle for the action of God, the means whereby both we and our circumstances grow and expand together; but, the seeds must be there, that is, the true desires for right choice, otherwise there is nothing to grow, and we are as a bare earth devoid of life. The seeds are the ideals, choice is the planting of the seeds, faith responds to sunshine, wind and rain, and guidance is the law and order of true growth, bringing all things to harmony and divine perfection.

But, without faith, the door is closed on guidance, we shut it out; most of our troubles and obstacles are due not to the troubles and obstacles themselves, but to our lack of faith, so that there is nothing in us whereby the action of God can take place and bring better conditions, health

and happiness to us.

Divine Mind is limitless, and there are no real limitations in consciousness upon ideals, choice, faith, and guidance, so that all things are possible for those who LOVE GOD or GOOD; and, the people who surpass their own highest dreams are those who never think of self-advancement, but who are filled with the love of humanity, of interest in their fellow creatures and their lives and well being; for, the desires of such individuals are not self-centred, but divinely centred, hence they are perfect reeptacles for the action of God, and become filled with gifts which serve mankind: the gifts which bless, help, heal, teach and serve the world in arts and sciences, and in all creative ways.

Healing Article.

By JEAN SILVERLOCK.

Should we make Preparation for the Silence?

I have often been asked if I make any sort of preparation, mentally, or spiritually, previous to entering the Silence, or before giving what is called a "treatment." In reply to this question—an important one—let me say that I certainly do not sit down and close my eyes, and expect immediately to become conscious of the Divine Presence—coming straight, as one often does, from contact with the outer world of household cares or other responsibilities.

"When thou prayest," said Jesus, "enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly"—or as one translator renders it—"Thy Father Who seeth in the secret place

shall recompense thee."

I am convinced that most of us feel the need and reasonableness of some preparation of the heart and mind before entering the Secret Place of His Presence, even if it be but a moment's silent aspiration and upliftment of the mind and heart and soul heavenwards. In such moments, sometimes, as many of us have experienced, we gain an ever increasing sense of awareness of the Divine Presence—and how priceless such an experience is, needs no telling.

I have never forgotten (in fact, I often turn back to reread it) a most beautiful article entitled "The Inner Secret," given under the heading of "The Editor's Monthly Notes," in the S.T. Review, November 1925, and I feel, if I quote from the pages which contain it, my readers

will thank me for doing so:-

"The Secret Place is a point of contact, at which the human and divine can meet. It is reached after much aspiration upwards, and much patient seeking after God. When we have fulfilled the conditions, it is as though a veil were drawn aside, and we find ourselves in the Secret Place of the Most High, at the One Source of all.

. . When we have become sufficiently disciplined, and are ready for the experience, we just glide smoothly into the Secret Place, like a ship coming safely into harbour, after an adventurous voyage. . . . When we have found

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entrance to the Secret Place nothing else really matters. Through coming in contact with the One Spiritual, Divine Source of all Life, Love and Wisdom, our life becomes healed, right from its centre to its circumference. This is not a mere healing of the body, but a complete and general adjustment, right from the core of our life to its periphery, no less. Whatever is wrong with our life is gradually removed. No matter how complicated our troubles may be, nor how apparently hopeless our position, everything comes right, and all things work together for good in a wonderful manner.

"The Secret Place is a state of spiritual consciousness known and experienced by all who, as Brother Lawrence has said, give up all for the All, and practise the Presence of God. It is not an emotion, or ecstasy, but a calm state of realisation, in which, after much quiet persistent practice, it is possible to live at all times, even during our everyday working hours. We have tried to explain what the Secret Place is, but of course we have failed. It is not something that can be explained; it is something which must be experienced. It is not something that can be argued about; it is something that can be felt and realised. Amidst all the wranglings about religion, in the Press, and from the Pulpit, we can sit quietly down, and transcend it all, entering into a beautiful calm and blissful peace, by realising that one is in the Secret Place of the Most High. At once one is lifted above all the jangling discord of differing opinions and futile argument, to the quiet, eternal, abiding peace of the Infinite. . . . The first essential is to set aside a quiet time morning and evening to be used solely for the purpose of finding God. This is the foundation of the Spiritual Life. Without these times of quiet, the spiritual life dies a natural death through lack of nourishment. The more profitable these quiet times are in a spiritual sense, the more easily we can remember God, and feel His Presence in our business or work. Every time that we turn to God, in this way Divine Life and Power flow into us, so that we become built up and strengthened, spiritually, morally, mentally and physically. Every time we meditate upon God, we absorb a certain amount of heavenly atmosphere and this still clings to us, when we are engaged in the duties of every day. Nothing should be allowed to take from us our daily time, or times, set apart for finding God in the Secret Place. Everything depends upon it. Nothing can make up for its omission. It is vital."

Now, dear readers and friends, if I have allowed myself

to make such a lengthy quotation from the writings of Mr. Hamblin, it is because all that I have here and now quoted has proved, and still proves, such a perpetual inspiration to myself. I may say that I have often found the quiet perusal of the above passages serve as the best possible preparation for entering the Silence—as it is called -and for seeking help and direction in the healing ministry, to which for so many years past I have devoted my life. Whenever I feel uncertain as to what I shall say or write to those who appeal to me for help, I bring my uncertainty to God in the Silent Place, and, remembering the words of St. James: "If any man lack wisdom let him ask of God Who giveth to all men liberally and upbraideth not, and it shall be given him "-and I ask for wisdom and sometimes, if deeply perplexed, I pray in the words of Nehemiah: "O Lord, I am oppressed undertake for me," and in answer to this appeal I frequently receive at once both light and "leading," in a most wonderful way.

One evening I especially remember settling down in a quiet corner of my room for my daily meditation, but with my mind still filled with the preoccupation of family affairs and household matters; and, as I sat for a few moments, trying to collect and control my restless, scattered thoughts, I seemed to hear the Inner Voice whisper to me in rather a solemn tone: "Prepare—prepare to meet thy God!" Now, as these words had always been associated in my mind with what we used to describe as "the last dread summons," I was conscious of a slight shock, but, the next moment, I realised that this was a gentle, grave reminder of the necessity for preparation, by the uplifting of the heart and mind heavenwards, before entering the Silence—the Secret Place where truly we do go to meet our God—and who can deny that some sort of preparation, if it be but a moment's pause, as it were, on the threshold of the Secret Place, and during this pause gain courage from the realisation that the One whose Presence we are about to enter is no terrifying, unapproachable Being, but Love Itself. Once we really believe this, the Silence becomes to us a Temple, a Sanctuary, a harbour of refuge, to which we "may continually resort" and to which we can bring all our sorrows and our joys, our cares, and our perplexities, and there find comfort, reassurance, sure guidance, and inspiration that can never come to us in the same degree elsewhere. In the Silence we learn what it means to "wait on God"—to wait patiently for Him, and this waiting unfailingly brings

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its reward. No one knows this better than he or she who has practised persistently this patient waiting.

Now I am very frequently asked to explain my method of healing and say how I set about giving a "treatment," and this question I always find it very difficult to answer. because, as a matter of fact, I really have no method. Perhaps the way I have found the most natural and simple is to retire to my accustomed place where a book, my chosen favourite volume at the moment, lies open on a little table in front of my own particular chair, and having seated myself and closed my eyes, I endeavour to withdraw my thoughts from the outer world, and think of God and all that God means to me-namely, Infinite Perfection, Infinite Power, Infinite Love, Infinite Wisdom, Infinite Peace-infinite and limitless, filling all space, therefore Omnipresent, Omniscient and Omnipotent-but above and beyond all Love-and that thought at once lifts my soul up into shadowless sunlight; and then indeed I begin to forget there is such a place as earth-for I seem to have left it far behind ever so long ago, and to be able to realise doubtless in a very faint degree what the heaven we all dream of and aspire to must be like, and the longing to see God grows stronger and stronger and my soul cries out yearningly. "Nearer my God to Thee." Oh! to be nearer, nearer, and to see not "through a glass darkly," but face to face. Then I feel aware of a very great stillness, and I know that I have reached the heart of the Silence, the Secret Place where the human touches the fringe of the divine and I know that I am a little nearer God than I have ever been before.

At such a moment, when I rise to this blissful height which happens not every day, I sometimes remember suddenly those I have left behind and promised to help. But how can I help them? For my earthly experience seems to have receded to an immeasurable distance. But a Voice, is it the Voice of the Silence? whispers in my ear: "Make intercession for them now in The Secret Place of the Most High, and whatever your petition may be, it will be granted." So I simply make mention of their names, just one or two—only their names—in loving Omniscience, requiring no explanation of mine. All I say is:—

"Breathe on them Breath of God Till they are wholly Thine, Until the earthly part of them Glows with Thy fire divine."

THE SCIENCE OF THOUGHT REVIEW.

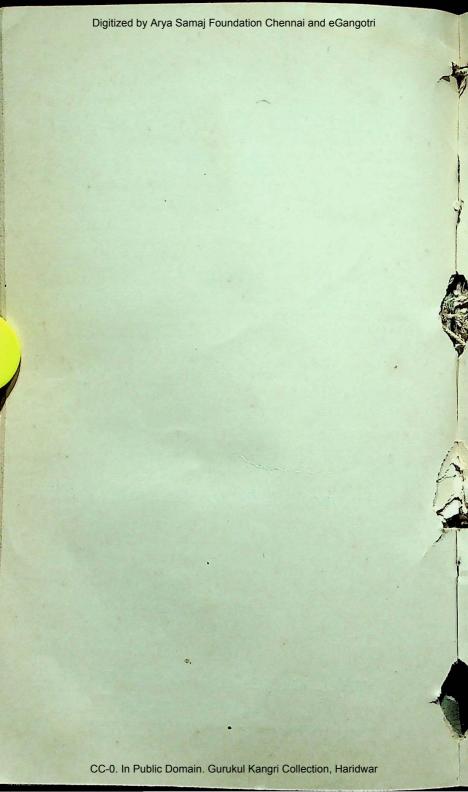
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Sometimes I use other words, at other times I use none but remain quite silent, "lost in thought," letting thought rise higher and higher, kindled with desire, "the soul's sincere desire," that as the poet tells us, "whether unuttered or expressed is prayer."

And the names of those I have named, at such high moments, I have always had reason to know, are "written in heaven," in proof of which, their healing of every earthly ill has been immediate and complete.

And who, having had even one such experience, shall dare to assert that miracles never happen nowadays?

The Church Four-Square.

By word of mouth, what can we say
That God hath need to hear?
Why should we to the heavens pray,
Who speak of God as near?
Why should we bid Him hear our voice,
Who seldom list to His?
How dare we in His name rejoice,
Who scare believe He Is?

When fewer wants of Him we seek,
Mayhap more needs He'll give;
When we less of His glory speak.
More to His glory live;
When we His immanence attest,
And His behests we do,
We'll know the one thing that is best,
The one thing that is true.

Too long we've chanted prayers and hymns,
And conned Tradition's scrolls;
We've chains enough about our limbs,
Why should we chain our souls?
Let each one stand erect and swear
By all the powers above:
"Mine is the church that stands four-square,
And my religion, LOVE!"

JOHN ROEBUCK.

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Pruning the Vine of Thought

By SIDNEY TAYLOR.

(Concluded from our November issue.)

The present is the vital part of life, because it is the only time in which self-control can be exercised, and initiation into spiritual service comes with controlling the lesser things first. To do wrong seems inherent in some people, but if they are ignorant of the fact that suffering follows, their lack of control is the result of thoughtlessness, which in a being of thought is a crime, and sours the vine's fruit. Whether spoken or withheld, the thoughts of everyone have effect upon others. If the mind is filled with all that is beautiful and happy, the vibrations and influences receive their nature, and the spoken word is, automatically, of similar form. Some seem to sail through life immune to the poison of the most subtle temptations, but this is not done until the greatest pains have been taken to acquire self-command. The unpleasant luke-warmness of negative virtue is given the heat of positiveness by studying the cause and effect of evil and the advantages of goodness, for self-control is strengthened when guided by reason. For conserving mental energy and self-mastery, concentration and self-examination cannot be over-stressed. Even in sleep perfect self-control is not relaxed, but accumulates energy from superior planes. Pure mental strength, minus all spiritual qualities, is more odious than mere brute strength, for it is despotic, carrying the Mosaic law of retribution in kind to its extremity, and is all the more malevolent because it is an unseen power. Such a mind is strongly mesmeric (the opposite of Divine Mind) and if allowed to control another's mind, does so heartlessly. One cannot justly condone the act of controlling the mind of another, even to establish such a personal relationship as love, unless the other is too weak to resist evil, but, when self-reliant, freedom should be restored, for we have no right to do more than guide another. If kept in abeyance until its use is imperative, the cold steel of intellectual power becomes a double-edged sword which mercilessly dissects the worst form of trouble, often proving that the appearance is deceptive. Even if real, the root of the distress is exposed and can be summarily dispatched. An

PRUNING THE VINE OF THOUGHT.

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enlightened mind does not desire concrete things, but rather the power to retain and intelligently control them. Under this condition faith is most sure of realization. The secret of perfect self-control is, like a tight-rope walker, to keep the eye fixed upon a definite object, which should be a vision of God's idea of perfect man. Character could

not have a firmer backbone than this.

The mind is continually receiving new impressions which, to prove their reliability, require analysing to determine the degree of truth contained therein, and the success of this depends upon our knowledge of truth's reality, not its appearance. Cognition of truth is regulated by the proximity of finite mind to Infinite Mind, which only can comprehend the meaning of life in its entirety. most easily discerned upon the higher planes, and the higher the plane, the easier it is for the spirit to make the most perfect use of the body - the expressing of an increasing realization of truth on the physical plane. perfectly controlled mind accepts new truths readily and uses them to advantage. Higher knowledge, which is necessary for the soul's well-being, is sometimes startling, but the only cause for fear is our unbelief. It would be humorous, were it not so pathetic, to know that although truth saturates physical substance, the faculty for perceiving it is psychic, or spiritual, and is, therefore, generally neglected like other spiritual things. Because truth is not hidden, they whose inner powers are evolved never veil their perception of it—to the consternation of dissemblers. It is diplomatic to serve truth, as Jerrold illustrates in Fireside Saints with the outstanding virtue of St. Sally of always admitting her age. Furthermore, on every birthday she added a pearl to her necklace, the beads of which equalled her years. In confessing her age so openly, it never appeared in her face. When abuse is hurled at us, our knowledge of truth is tested, for to know it is to be void of offence. To return good for evil is the purity of spirit, and is to thought a merciless searchlight from which falsehood flees, discomfitted. To be able to submit without a tremor to the scrutiny of truth is a cause for thankfulness, for such a mind is distinctive and belongs to the magnetic heights, far above the monotonous sentry-go of the ordinary human mind. Truth does not judge, the reflective property of one's actions is ample for that. But it is a mistake to affirm that a certain act has but one motive. If, for instance, an avowed teetotaller is observed entering a tavern, how is one to know that it is not to procure a restorative for somebody ill or dying?

SCIENCE OF THOUGHT REVIEW.

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should say that it is for the purpose which customers usually have, unless evidence makes it undeniable. Yet few of us have not been guilty of supposing seemingly irregular actions to have improper motives. A well-ordered mind has no use for idle speculation, knowing that the only things worth investigating are those which exist in the all-revealing light of truth. If the cause of others superficial impulses was understood, we would be more tolerant with our brethren's backslidings. To attribute sweetness to bitterness is spiritual logic, for the one is strong enough to transform the other, purifying itself in

If thought and action are to be properly balanced, the heart must persuade the mind and reason must govern impulse. This will help us to understand ourselves, but as it needs something greater than self to understand self, we find that this new understanding has begotten a new self on a higher plane. As the soul unfolds thus, treasures within treasures are eternally discovered. Nothing, however, can approach the perfect balance of God's mind, for, being the One Origin of all life, He is of a nature imperfectly comprehended by creatures whose endocrine glands confine them to a natural sex, for this implies incompleteness of self. Being complete in Himself, God is the mystery of mysteries, which accounts for the fact that they who draw closest to Him cannot, or dare not, reveal all their knowledge. They find it sufficient to direct others along the path which they themselves have trod. unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord?" Mystery is more an advantage than otherwise, for without it there is neither awe nor wonder (which are qualities of youth) and with it we are kept alert and in a state of joyful anticipation. Above all, we thus avoid the spiritual danger of aggressive self-satisfaction.

It is wise to express satisfaction, for discontent is a social bad debt; but it is prudent to give a wide berth to the stagnant waters of complacency, and not be satisfied with anything less than continual improvement. We are not so highly evolved that we can be entirely self-confident. Satisfaction imports that nothing more can be known or discovered. The rulership of God is founded upon mystery. To submit to Him is to embark upon a voyage of endless discoveries. Goodness and evil, some believe, are both necessary to give light and shadow to the picture of life. But a black-and-white drawing is lower in the sphere of art than is a masterful work in harmonizing or pleasingly

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contrasted colour-tones. Spiritual mysteries revel in colours which artists cannot reproduce or interpret.

The root of a spiritual mind is irremovably planted in life, but the soil it favours must be of a definite quality. Physical conditions are irrelevant, but mental and spiritual traits are paramountly important. The native ground of spiritual seed is a plastic mind, which does not necessitate natural youth, it being so inconsistent. Some boys of seventeen are healthily boyish in every respect, while others are mature men with their own family and troubled with economic problems. To say the least, the spiritual possibilities of the former far exceed those of the latter. Apart from the spiritual sense of youth, to live it mentally and sincerely is to retain it for a longer period than usual, as many behind the footlights have shown. Even when the mind is spiritually disposed, time must pass before the inner powers manifest themselves spontaneously. Jesus occupied thirty years of pure living and spiritual warfare before He was ripe for His work. But the pruning process was not finished until almost His last human breath. the early Christians were admonished, we should, because the noisy tongue of Babel drowns the voice of Truth, appreciate the privileges of a quiet life. Sir Edward Dyer wrote,

". . . I find No wealth is like a quiet mind."

While the spiritual seed is germinating (and we are containing our souls with patience), from every possible source it gathers forces which strengthen it in breaking through the frozen ground of popular ideas. But when free, the young vine is vitalized by the life-giving sun of the One Perfect Mind.

The fruit of the divinely tended vine is enriched with the perfecting of a faith which knows that God's glorious promises are meant to be evinced in those whose body is the battlefield where love vanquishes death. Thus fitted to be grafted into the True Vine of the Christ Mind, the perfectly pruned vine bears fruit of such sweetness that it is agreeable to, and desired by, all. From controlling the crude forces of the lower self, we become the arbiters of life. Although a single entity ourselves, they who come into contact with us feel the charm of the harmony of the celestial spheres, exactly as within a shell the ocean's music is heard. This endears us above all things to others, for the deepest desire of all mind is to know God, which universal destiny is itself eternal life.

The Woman's Page.

THE A.B.C. OF MANIFESTATION.—Continued.

By MINNA BLUEBIRD. Editor of The Bluebird Magazine for Children.

Motherbirds, since our last little chat, I wonder if you have been able to make your re-gained Health "clearly. visible to the eyes" of others? If so, you have done very valuable missionary service for the New Age Cause, for one person radiating Vitality and Health carries more

conviction to sceptics than showers of leaflets.

In the Great Once Upon a Time days, ten men who were suffering from the dread disease of leprosy, were healed by Jesus. If we think for only a moment what such a deliverance must have meant, we feel that surely the men must have been absolutely dazed and overwhelmed with thankfulness. Yet we read that only one of them turned back "and gave thanks and glorified God," and Jestis, the Divine, compassionate Healer, was forced to ask: "Were there not ten cleansed? Where are the nine?"

The new influx of Spiritual Life which has been given to us is precious beyond measure, and we must not only be thankful—we must give joyous expression to thanks. This we can do when we go into the "secret place of the Most High," and also as we go about our daily tasks, for even in our busiest hours, there is time for the swift flash of remembrance, and the outbreathed, though perhaps unspoken, words: "FATHER, I THANK THEE THAT THOU HAST HEARD ME, AND I KNOW THAT THOU HEAREST ME ALWAYS." Then, having received-made manifest-and given thanks, we are ready to consider how we can best show forth the God-like attribute of HAPPINESS.

Probably most of us, in our younger days, tacked Happiness on to "things," and imagined that when we had captured some particular "thing," the tacked-on-Happiness would be ours also. Fortunately a few disillusioning "captures" soon convinced us otherwise. And once we have freed ourselves from the kindergarten idea that "things" plus "things" equal Happiness, we are well on

the way for finding the genuine thing.

Happiness is Soul-Sunshine, and thank God, we can be drenched in the sweet, bright rays if we live in a "two-up and two-down," and if all our "things" can be packed

in a seven-and-sixpenny case.

The place where the Happiness-Sun is always shining, is called "the Kingdom of God." Jesus said: "The Kingdom of God is within you." Therefore, if for some reason or other we are not happy, it is not because some person or some thing is keeping Happiness away from us—but because we have failed to seek Happiness in the right place and in the right way. If the solar sun happens to be shining on our garden, and if we happen to be indoors with the blinds down, we can't very well grumble at the bricks in the wall for keeping the sunshine away from us, can we?

At first, it seems rather difficult to believe that if we go to the little place of quietness in the very centre of our Being to seek for Happiness, it can ever affect our daily lives. Yet the Truth of it is being proved day after day

by pilgrims on the Path of Attainment.

First of all we have quietly to turn away all thoughts of work-a-day activities, and in the "place of quietness" we have to try to realise that (according to our receptivity) the pure Peace and Joy and Happiness of God will flood through and over us like a transforming mantle of Light. Then if we declare that this pure, deep, abiding Happiness is ours (regardless of seeming disharmonies and obstacles) it really will—in due course—work its way from the centre to the circumference, and swiftly and silently remove barrier after barrier, until our every-day affairs stand miraculously cleansed, re-arranged, and harmonious.

The Soul-Sunshine of Happiness is within us, but it will shine through us, and transform all our affairs and environments—IF—we have faith enough to seek it and declare

it first in the "secret place of the Most High."

So back we go to the feet of our indwelling Lord to pray: IN SPIRIT NOW DO I KNEEL BEFORE THEE. CLEANSE ME FROM ALL UNWORTHY THOUGHTS. I AM NOW AN OPEN CHANNEL THROUGH WHICH THY PURE JOY IS FLOWING. IN THY HOLY PRESENCE I AM RADIANT, STRONG, AND HAPPY. AND EVEN NOW THIS HAPPINESS IS STEALING FORTH INTO EVERY NOOK AND CRANNY OF MY LIFE—RE-SHAPING IT ALL TO THE HONOUR AND GLORY OF THY NAME. I AM THY CHILD. AND I NOW MAKE MANIFEST THY PERFECT JOY.

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Christmas "Good Cheer" in the Slums.

57, Ethelbert Gardens,
Eastern Avenue,
Cranbrook Park, Ilford, Essex.

DEAR MR. HAMBLIN, October 27th, 1928.

Very soon now, all the world over, people will be very busy making their preparations for a "Joyous Christmas," and your kind readers keenly anticipating the brightness and blessings of a very "Happy Christmastide" in their

own cosy home circles with a host of friends.

Alas! however, there will be multitudes in "Darkest East London" who can now only contemplate with anxious misgivings their lot at the Festive Season, as illness has been rampant, and unemployment rife, many homes being never free from sorrow, affliction and distress, whilst the poor widows, aged and sick folk think only of their scanty resources and the very lean time in store for them unless we provide them with the necessary Christmas "Good Cheer" and winter help.

It is therefore our bounden duty to come to their aid, as "the love of Christ constraineth us," and with His gracious Spirit working within us for the thoughtful and loving care and comfort of the helpless, we must faithfully fulfil His Divine commands: "Feed my sheep—feed my lambs," so that we may be "known of Him" in that great day and obtain His "well done" and glorious "Inasmuch."

May I therefore ask your good readers' generous assistance where so greatly needed, knowing that their love "never faileth," and assuring them of the heartfelt gratitude and lasting thanks of the recipients. Every penny is spent in brightening and cheering sad lives, there being no salaries or administration expenses.

With warmest Christian love, deepest esteem, and many renewed and fervent thanks for all your many kindnesses which are "recorded in the Courts of Heaven," to your

eternal blessing and joy.

I beg to remain, Dear Mr. Hamblin, and devoted Friends, Yours always most gratefully and sincerely in His "Labours of Love" for the Poor and Helpless,

E. Percy Dennis, (Honorary Secretary).

Salmon Lane Mission, Conder Street, Limehouse Fields, London, E.14.

Christmas.

I was carried forward beyond the years, and found myself in what appeared a new world, yet with intimations everywhere, suggestions if you will, strangely familiar. everything was beautiful beyond word or dream. And yet, as I think, except that something here is absent which there was present, the outward vision was not greatly different from that which I see around me now, and which fails to affect me in that way. But there the feeling, the sight, was ecstasy, was rapture, where the spirit which could not be held in gave voice to praise. The air throbbed with music that was bliss.

But beyond that subtle harmony, I was aware of sounds sweet, fluidic, rapturous, that made one's spirit rush out to meet something that was all around. It was as if the soul was kissed by something angelic, a Love bigger than the finite can comprehend. It was also as if All being was expressing itself to the soul in a single voice, and the soul heard and answered, and it was as a within and a

without, merging in an organic oneness.

Then there was that which was like the ringing of bells everywhere, sounding sweetly over the fields and from the hills. And then I met one whose face was light, and whose whole aspect betokened such friendliness that I had no hesitation in speaking to him. Even as we looked at one another there seemed to flow an understanding and a thrill of Love. I found afterward that he was no exception, but typical of everyone dwelling there. Apparently all suspicion and evil thought had been erased from the human consciousness. The normality there was something utterly simple and utterly beautiful, possessing a swiftness, a clarity, and a richness of experience far beyond man's present scope. And yet I did not greatly wonder because there was something alert and alive in me like unto that which I saw. "Brother," I enquired, "what means the ringing of all the bells?"

"It is Christmas Day," he answered. "It is particularly loved by us all, because our beautiful life first began on Christmas Day, when earth and heaven gave birth to the wonderful deathless life which is ours. Great was the darkness, the turmoil, the chaos of feeling when the little Child came, when God breathed the peace of the seventh Day upon creation. As the light and warmth of our glorious sun awoke with our dear Creator's word,

there be light,' then was spoken the holier inward word 'Let there be Love!' and the Lord of Life Himself descended in His own truth, like unto man. In His first words He imparted attributes of Himself; in His last creative word He gave Himself. We do not know, we cannot understand how the wonder and glory of it was lost to man, who reacted from the heights into the deeps of darkness, for a check came of a thousand years and more, and the crucifixion of the beautiful life was protracted down the years. The true Church went into exile, and but its simulaerum remained, without vision; the Kingdom was obscured. So it is said!"

"But now," I queried, "can it be that the Kingdom is here on earth as it is in heaven, or is this heaven and are

we-" and then I hesitated.

He smiled

"Of course it is," he said. "This is earth and this is heaven, and the twain are one. And the Kingdom is now upon this solid (shall we use the word? said he smilingly) earth even as in heaven. How otherwise can it be? We know that it is so, for the heart of man opens inwardly unto Heaven as outwardly to earth, and Man, being the expression of Love, is the interlink between earth and Heaven. In him they meet and are wedded, even as in Him through whom the word was spoken, they were

"It began on that Day?" I said questioningly.
"Truly speaking, yes," he said; "upon the earth and in the sphere of time to which it was alien, and though it was born a little child, the deathless life, God in man, Immanuel, knows neither beginning nor end. It was not merely the outward fact, but the Life itself touched and found root upon the earth."

'It is written that He died," I said.

"Did He not go through a full human experience," he answered. "And is it not known that the radiance in Him burst its physical closure, that the dark gates could not prevail against it-emerging wonderful yet recognisable and tangible? Did it not pass and surpass, with augmenting power, that which had been, emerge revealingly in many, in the beauty of the One in whom the seed was wrought, and the wonder of the new creation accomplished, the new species of being, and the genus of Godin-man achieved and truly begun. The Life, original in Him, in whom it still abides the sacred shrine and Holy of Holies, breathed with permeating power through its

growing Body or Temple, and which was called the Church, and was the nucleus of the Kingdom of God upon earth."

And he told me how it was believed that in those days the Spirit had made a descent, typified as three days, and the powers of darkness surged upwards, and there was great stress for two thousand years and more, till the bonds of darkness were riven, and the Light had dawned upon the eastern horizon, and men saw the Lord visible, the Second Coming, everywhere, and the Church assumed its own true life, the Love of God incarnate.

"It was but a little while, so to us it seems," he continued, "'ere the Magdalen (meaning the Church) saw the Lord, and said in the rapture of that recognition, 'Rabboni!' though at first, merely perceptive of the earth and separation, she thought it was the Gardener. But in that vision was restored the wonder and the union, which is the marriage of earth and heaven."

"Do you wonder that our joy becomes rapture on Christmas Morn, in remembrance of the Day when this Love-life began on earth, in man was born, when heaven and earth burst into praise, for that our human life had awakened and looked with direct eyes into Truth, which is heaven on earth."

"Brother," I said, "I do not fully understand, but I feel the truth of what you say, and I see in you that

which I aspire to be."

"And that which you truly are," said he.

I came to myself and found that it was indeed Christmas Morn, and the bells were ringing, and sweet carols sung of the wondrous Life born upon our earth. And my heart was breathed upon by the great Peace, and mine eyes saw clearly and truly, and I longed to tell everybody of the deathless Life, and I longed to cry to the Church to awaken to its Reality, be itself once more, missionary in enthusiasm, Love incarnate, being no longer a finger pointing to an historic event of the past, but containing in itself, in its own divine rich Life, the full meed of Love, and the springs of the waters of healing, for that it is truly the living vehicle or Body of the Lord, of which the living Christ is the Head as well as the Heart, conveying direction and guidance as well as the feeling of the Spirit, and in whom the age-long message is renewed with a direct presentness, "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

Real Meanings of New Testament Words.

By Eustace Miles, * M.A. (Cambridge).

No. LVII.

THE WORD TRANSLATED "PARABLE" (PARABOLE).

The word rendered by "parable" at first meant something that was put by the side of something else for comparison, or rather for illustration and analogy. There was no idea of identity, though frequently people have regarded the parables of Jesus almost as if they were final verdicts as to eternal truths.

I throw out these suggestions for what they are worth.

1. Almost invariably the parable starts with what is familiar and better known to the hearers than the lesson of the parable.

2. The parable is more personal, concrete, pictorial,

active, and living than the lesson can possibly be.

3. The parable is chiefly to illustrate one or two points, or even three points; but, on the other hand, it usually suggests contrasts.

Consider the much-discussed Parable of the Unjust Steward. I need not quote the actual episode of the

Parable.

Here we have something which is familiar. is quite possible that recently, when Jesus spoke, some steward had been dismissed for dishonesty and had behaved

in this very ingenious fashion.

There is no doubt that the Parable is personal, pictorial, and active, suggesting a contrast to Tennyson's advice, "Be good, sweet maid, and let who will be clever." One might say, instead, "Be wise, sweet maid, and let who will be good." Here we have definite advice to people to be as clever as they can be; illustrated by a very interesting little story. Here also we have the lesson of the importance of cleverness and adaptation.

But the Parable is not to advocate dishonesty. It does not hold good in all its aspects. That is the contrast. On the other hand, we have something which persists in some parables, something which has not yet-so far as I know-been brought forward by the writers of scriptural

* Author of "New Testament Words: 'Their Real Meanings." Published by the Author at 40. Chandos Street, London, W.C.1.

things: and that is what has been called the a fortiori principle. Jesus said, after this parable, that, it cleverness pays in wrong things, how much more must it pay in right

things.

I should like to add this as a further characteristic of some parables—this principle of how much more. For instance, when one Jew had a visitor coming to him suddenly and wanting food and shelter, while he could give him shelter easily enough, he could not give him food, as the baking-time of the Jews does not occur daily. The man had no bread to spare, so he went round to a neighbour and woke him up, and by his "importunity" at last prevailed upon the neighbour to give the bread. Jesus after this parable said, if the neighbour gave the bread because he was asked again and again, how much more will God give what is absolutely needed, nor for one's own sake, but for a friend's sake, particularly if He is asked again and again.

(To be continued.)

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Questions and Answers.

By THE EDITOR.

Q.—Would you tell me if we are to forgive not only those who trespass against us, but those who wrong, or

injure our loved ones?

A saintly, Christlike man was sent to his death by the cruelty and ingratitude of those to whom he ministered; and his son feels that he cannot forgive them because they hastened his end. He says God has not forgiven his father's murderers, and never will. "Vengeance is Mine. I will repay." When Christ said "Father forgive" on the cross, it was against Himself they were acting, and not inflicting suffering on another. Does not God withhold forgiveness until a repentant seeks it? Those who hastened his end do not repent their cruelty, but they are glad he died. I feel so sorry that this young man should have such a cloud of resentment on his life, but, honestly, I do not see how he can forgive them.

A.—This is one of those experiences through which one has to pass personally in order to realise how difficult it is. We, of course, are naturally indignant if our loved ones are injured or persecuted, even as our Lord Himself would

have been indignant if anyone had hurt His friends. this does not mean that we are not to forgive. The point in this case is, that the father was a Christlike and Spiritually-minded man, and, therefore, he would forgive his enemies freely, and pray that they might be blessed: and, doubtless, his one desire now is, that those who in jured him, or who tried to injure him, should be blessed in every possible way. This being the case-and it cannot questioned, owing to his Christlike character-it naturally follows that he would like his son to forgive also, because he knows, and because of his Christlike character, and because he understands how unforgiveness perpetuates evil, and makes the life barren, and unhappy, and unblessed. This dear soul who was hurt by the attacks of those who did not love him, bore no bitterness. He was a saint so filled with the love of Christ that ill-treatment only called out more love from his great heart of love. In all his disappointment his one desire would be that those who tried to hurt him should not be unblessed thereby, but that they might enter into liberty even as he. Being a true child of God he put into practice his Lord's glorious words, which if followed lead to liberation, freedom and joy: - "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Because he did this and enjoyed all the blessings and liberty of forgiveness and love, he must desire with all the strength of his loving nature that his son should do the same, so that he might enter into the same liberty and joy.

But in spite of this saintly man's forgiveness he would suffer. But he would have the joy of knowing that he suffered with his Lord. He would be able to share with Jesus his anguish of longing and his grief at being rebuffed, when He cried: "O Jerusalem, Jerusalem, that killeth the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her

wings, and ye would not!"

"Vengeance is Mine. I will repay" belongs to the old dispensation, and not to the new dispensation of love, and forgiveness which was ushered in by our Lord. I do not believe God witholds forgiveness in any case. God always loves, and always forgives, but we keep ourselves out of His forgiving love, and we cannot enter into forgiveness until we ourselves have forgiven others, even those who have hurt us through hurting those whom we love. God is love, and simply keeps on loving, but only those

can enter who, themselves, are love. When we become love by forgiving and showing mercy, and praying for those who illtreat us, or who hurt us through our loved ones, that they should be blessed, we enter in, as it were, to the heart of God; but, all the time that we do not forgive, we are kept outside. This is why the Teaching of Jesus is so simple, and yet so frightfully hard. Theology cannot save us, we have to do the Teaching of Jesus, and not merely listen to, or read His sayings. If your young friend will try to forgive, and he will not find it easy, of course, but if he says audibly when at his devotions, "So and so, and so and so, I forgive you all the wrong that you have done my father, and pray that you may be blessed," he will find it easier and when he has done so he will find a weight lifted from him, and if he will persevere, the time will come when he can pray without any reservation whatever that those who wronged his father may be blessed in every possible way; just in the way that he, himself would be blessed, or his dearest friends and relations, then he will begin to enter into liberty. I realise how very difficult it is, but then it always has been difficult to follow Christ, most difficult, and that is the reason why so very few ever try to do it. There is, however, no approach to God without it. We remain in the wilderness until we actually do follow Christ in this way.

Outlook.

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Oh, let us see life whole!

For if with undue emphasis

We urge some point,

The beauty of true symmetry is lost

Where strain is felt and puts things out of joint.

All truth has got two sides;
And only when of prejudice
Our minds are clear
We view aright, and come to realise
Fanaticism is a thing to fear.

OLIVE LINNELL.

Book Reviews.

"THE TRUTH WAY." By ALBERT C. GRIER. Published by Theo. Gaus' Sons, New York, U.S.A. Probably \$1.00 net.

One's first impression of this charming little book is its handiness of form, and lightness of weight, so that it can be easily slipped into the pocket. It is cloth bound, and the paper, though thin, is good and quite opaque. There are a good many pages, and the

print is pleasantly large and clear.

The contents are a series of talks or sermons preached by the author at his own church in New York City. They are simple, but good, and should be helpful to those who are just entering the new and larger outlook, and application, represented by this Movement. They are penetrative and comprehensive, yet sincerely balanced by a sense of true values, indicative of a desire to put first things first. Too often in the New Thought world there is the desire to put first things second, and to give primary value to what is after all but the symbol of the real.

The book is in witness of the simple truths, and their application; it represents a particular ministry; it does not attempt to tap

the deeper springs.
In the chapter, "Why I call myself a Christian," the writer in a fine, ardent testimony of belief, states, "I accept Jesus as the Son of God, as the only begotten of God. Only begotten means the only one that has been fully born into the consciousness of his divinity. As all men are sons of God, Jesus was a son of God, but he knew his sonship and differed from other men only so far as this element is concerned." The argument is not very sound, but the author overrides it by his intuition. As a point of fact the statement that Jesus is the only begotten (if the meaning is as is almost suggested in the wording of the translation), is indeed a stone of stumbling. But this happily is not what is written. The reference is to the Word, and the phrase, the only begotten truly means the begotten of the Only, or of the One. This scores out the imputed meaning entirely, and conveys the true meaning in its sublimity.

RICHARD WHITWELL.

" A BOOK OF REMEMBRANCE, by MAUD S. LEVETT. Published by "The C. W. Daniel Company," 46, Bernard Street, W.C.1.

Price 3/6 net.

This nicely bound and printed little book is the outcome of a message received by the writer in the year 1892. It is dedicated to the children of the new generation for whom the message was sent and to whom it is claimed that power is being given to shape the destinies of the human race. It is very earnestly written and worthy of deep study and consideration. The writer endeavours to bring the Christian doctrines of Immortality and the Resurrection and Ascension of the Body, in line with modern thought and science.

Have the doctrines of the church a more searching meaning and application than the expounders proclaim? Do the priests hold a key of admission through a certain Door which implies renewal and regeneration of soul and body, and mastery of realisation, and "will not enter" in themselves, nor allow others to

"The long fast of our Lord was the key to his supernatural

Held high, the lamp of reason shows the virgin's son trying to wring the truth from the dead letter of the Jewish law, and shews Him with God's purpose strong upon Him, compelling Him to some great destiny in which the truth, God's truth, human truth, should be made known. . ."

But for the outward world the triumph of His victory centres around His last days. But the great catastrophe that closed His life was but the outcome of that victory. "His was the task to make creation perfect, and so He needs must drink the cup of human suffering to the dregs, and conquer death in its world-old form, else had His life run off the lines of common circumstance, and lost its healing merit. . . . He bore witness to the truth that the development of a new and higher type was possible on earth: one that was to be sustained not merely through the functions of the body, but also through the faculties of the mind." From this she passes to the thought that this salvation has a close connection with the form of human sustenance, and advances to the theory that Bread and Wine are "really intended to suffice for the maintenance of the highest type of life and that after having attained to maturity, man simply eats and drinks to his own disease and

death in going beyond this principle."

The writer hopes "that an unprejudiced and fair-minded consideration by the Church of the question of human immortality may lead to the foundation of an organised body of believers, ready to pledge themselves in such matters of fact as food, dress, etc., to live more definitely and more openly under the dominion of the

Risen Christ.

RICHARD WHITWELL.

"MAN: WHAT? WHENCE? WHITHER? or The Faith That is in Me." By R. C. T. Evans, M.B., B.S., B.Sc. 2/5 net., or by post, inland or abroad, 2/10, from R C. T. Evans, 10, Marina

Crescent, Herne Bay, Kent. We are glad to give this little notice of the Fourth Edition of Capt. Evans' book, which is quite a splendid and comprehensive work, though how he managed to produce it at this low figure we do not know. Every page illustrates a well-stored mind, and an earnest enquiry, in the direction of science, and in the direction of faith, and the two meeting on a higher level. I feel, he writes, "that if the riddle of the Universe be approached from the stand-point of the Bible, that is, if it be centred upon God and the answer be sought for from within, that is from the Spiritual side, then instead of warring philosophies the solution of our fate is found and the whole scheme is seen to be God's scheme, and to revolve around Him even unto the end. Humbly I have tried

to follow the Bible and base everything upon God."

And this is the conclusion of the whole matter: "We should love God because He first loved us. And remember that the STATE of PERFECTION, the final CONSUMMATION is that the spirit of a human being (whether in the flesh or out of the flesh) WHO IS FULL OF LOVE to his rellows and to his God has no selfishness

left, for perfect love casteth out selfishness."

"Love your fellow men and women, whether YOU know there is a God or not, and they will learn from YOU the love of God

We should have said that the book contains a full and compre-RICHARD WHITWELL.

hensive index.

"WHAT DO YOU BELIEVE? A Father's reply to his Son's Challenge." By LLOYD WILLIAMS. Price 1/- net. Rider & Co., Paternoster House, E.C.4.

A father, thrown upon his mettle by his son's challenge, "What do you believe?" finds a common deep Christian basis, or Christology, in all religions, though under varying names, after expressing which view, which he strives to verify, by quotation, he passes on to a further consideration, finding a vital present note in the writings of Walt Whitman, Edward Carpenter and Inayat Khan. Perhaps the most striking passage is to the effect that the kernel of the message of each of the great teachers is one, universe is one universe, that if you injure one part of it, you injure the whole, just as if you cut off my hand, you injure my head and my feet and my general well-being." RICHARD WHITWELL.

"THE PROBLEM OF PURITY," by VIOLET M. Published by Rider & Co., Paternoster House, London, E.C.4. Price

This is a wise, brave, good book, endeavouring to meet an urgent problem that is ever to the fore, and never more than in these present days. It is a subject for which special qualification is needed, and this the writer brings, not only through her idealism and purity of thought, but by reason of her own skill and training in pyschotherapy. She has "contributed so real and practical a solution to this perplexing problem that it deserves the close attention of all thinking men and women." In this book she is trying to do for her readers what she has so often done for patients. It is "really a course of treatments for sex control, and the earlier chapters, which deal with standpoint and motive, should be carefully read and re-read because they are intended to produce a frame of mind in the reader.

While the writer deliberately avoids bringing religion into her argument, so that it will prove helpful to any and every one, yet one cannot but perceive in it that light of pure religion which takes its kindling from the inward truth of the heart, and conveys its own illumination of the ideal wherever it shines. Nevertheless she infers that to the individual it is the religious motive which is the greatest help, for then he or she has the feeling of not working

alone in his or her own strength.

Wisely she deals with the matter not from the standpoint of wickedness, and following that, of retribution, but of sacredness. And very truly, when once these hidden powers which tend some-times to be so masterful and unruly, are seen in a sacred light, in that vision there is incipient mastery. All through there is a wise balance of thought and understanding, meeting practical problems and practical issues.

"When the problem presents itself to consciousness it should be faced honestly and courageously and a line of conduct decided upon, and then the subject should be put aside."

The chapters cover the whole field of the problem; our common thinks towards our the whole field of the problem; our common thinks towards our the whole field of the problem; our common thinks towards our the whole field of the problem; our common thinks towards our the whole field of the problem; our common thinks towards our the whole field of the problem; our common thinks to be a second of the problem.

attitude towards sex, the motives which make for control, its purpose, its control, the "strategy of sex control"; the power of the sublimated life forces, the building of the higher self, the celibate life, the sex life of the child, sex enlightenment, the psychology of modesty, the problem of self-abuse, abnormal forms of sexuality, and a concluding fine chapter entitled "Wisdom in Love."

"If there is sufficient courage any error can be redeemed. we make mistakes, we have, however, to pay the price, and if. facing the issue squarely, we shoulder the consequences of our mistakes and pay off the debt without whining, we can make good, not only in our own eyes and in the sight of God, but of our fellowmen also. The world is kinder than it used to be, and people respect a courageous attempt to redeem the past, however bad it may

have been, and many hands are held out to help. . . .

In any case, let us remember that repentance means a turning again, a retracing of the steps that have gone astray, not collapsing in an abject heap of misery . . . but the man or woman who, however evil has been their life, stands upright, and then walks with unflinching feet over the burning coals till they come back to the straight and narrow way, has surely redeemed any past, how-ever bad. "And when he was yet a great way off, his Father saw him, and ran to him." When we set out to go to God, we meet Him a great deal sooner than we expect." RICHARD WHITWELL.

"THE CREATIVE ADVENTURE, a Bi-monthly Magazine the Uncivilised Aristocracy." Revolutionarily Constructive: Human and Impersonal: Individually Universal. Vol. 1., No. 1. The Schola Vitæ, 35. August-September, 1928. Pr Norfolk Square, London, W.2. Price 2/- net.

As we approach life, it presents itself in paradox. At every turn it conveys that two-fold image. Nought do we see, but its opposite declares. Life is an adventure, it is an enquiring adventure; it may be a creative adventure. To live greatly is to meet life with a challenge There is nothing consented to, but there is something to be said from the opposite standpoint. It has been said that the voice of the people is the voice of God, yet what passes into currency as good or as truth, may be accepted—only with a reservation. When such is generally accepted, we may suspect that its hidden virtue is departing. Therefore the original spirit will question as he goes, will test things for itself. Thus it is that the pioneers step out, with new vision, in quest of greater

The magazine before us is very nicely and attractively put together, with fine purpose to meet all things originally and directly. And we wish it well. And we trust it will not fall into that pretence of originality, which cuts capers, and is ultimately a pose,

and merely a "sound and fury, signifying nothing."

Let it go forward with high purpose as in the Quest of the Grail, and God speed the issue.

The contents of this number are "The School of Life," "Creative Psychology," "Soliloquies of Satan," and "The Cosmic A very wide ground is covered, and much is strikingly Economic."

To bring out a new magazine, original in purpose, is itself original. rather a brave adventure, and as this is the first number it is only fair to quote from the editorial what it stands for. We quote the following: "The Creative Adventure Magazine is necessarily a Creative Adventure in itself, for the raison d'etre of such a periodical must be an unusual quality of Creativity. The intention to live up to this standard is our deliberate purpose, now insistently necessary yet painfully neglected, and thereby to unite, in a revolutionarily constructive creed, all who feel the call of the Life-spirit to function in the quality of the "Life to Come" through man's be-coming Human."

Such a pioneer imperative is beyond both praise or blame in truth, but since it intersects all vested interests not founded

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upon absolute values, it will seldom, if ever, be wholly endorsed by any existing institutions of the old world. But the Creative Adventure is the child of the New age, and therefore, its nature must be in harmony with that of the child-Spirit that fearlessly proceeds upon Life's great adventure, trusting simply to the sincere proceeds upon Life's great acceptance, Spirit quality resident in every man emerging to true humanity."

RICHARD WHITWELL.

"HELPS TO THE WAY OF LIGHT." By ALICE M. CALLOW. Obtainable direct from the Science of Thought Press.

Chichester. Price 6d. net.

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This is the third of a little trinity of dainty booklets published by Miss Callow. The previous two we have already reviewed, and they are now, we believe, sold cut. ("Our Common Life: Its Significance" is still available.—The Editor.) Of this third, equal in that same rare wisdom and helpfulness, there are about two hundred copies in stock. We feel sure that those who have procured the other two will wish to have this third one. Also it will make a very attractive Christmas gift, far more so we think than the ordinary Christmas card. There is more compact wisdom in it than in many a larger book; also it is beautifully written, both in feeling and in expression. It is full of real practical help, and every sentence is aglow with illumined common sense.

"The alchemists of old," she writes, "were ever seeking to

transmute the baser metals into gold; and this miracle, which is no miracle, is wrought by the man or woman who makes 'all things

work together for good.' "

"Live up to the wisdom you have discovered in yourself before seeking to add more largely to it, for it is literally true that whatever we cannot actually make of use to us becomes a hindrance to true progress." "Our initial step is to be perfectly sincere with ourselves."

The importance of what perhaps we might term the quickened

and spiritual sense of proportion is very wisely stressed.

we give them over us, and the closer we keep to the consciousness of our true being the less will any outer influence have power to affect us." In conclusion, she writes, "I would like to say that I have not advanced anything that I have not proved by experience. To unveil the true Self-Conscicusness we need to begin by clearing our mind by patient practice from all the accumulations of past years. This is the true innerness of the Simple Life . . . the desire to get down to the bed-rock of our Being from which wells forth that life-giving spring whose source is Infinite, and which alone can RICHARD WHITWELL.

"OUR COMMON LIFE: ITS SIGNIFICANCE." By ALICE M. Callow. Price, in paper covers, 6d.; without covers, 3d. This most helpful little book has been reviewed in our columns before, but as we have a number of them left, both in thick coloured paper covers, and without covers, we are bringing them to the notice of our readers, as we feel sure that many people would like to use these instead of Christmas Cards. We might point out that those without covers are quite nice, because they really have a cover, but it is of the same thick paper on which the little booklet is printed, so that it is quite good to send to a friend, especially if an inexpensive in all that one can tend of westing 3d on a Instead of wasting 3d. on a

"pretty" card, which is soon forgotten, this small sum buys a book of high spiritual teaching that is beautifully written and expressed. The author explains why she has chosen the title "OUR COMMON LIFE," as follows :-

Because I am persuaded that much of the difficulty of our existence in this world arises from our not sufficiently recognising our real inter-dependence on each other, and from not going deep enough into our own and others' being to discover their common

root or source.

"Now the word 'common' comes from two Latin words 'com '=' together,' and 'munis '=' ready to serve.' other beautiful and expressive words in our language, we have wrested from 'common' its true meaning and debased it to express something mean and vulgar. It has, indeed, a noble meaning, as witness its employment in such expressive terms as 'Common Weal,'

Common Land,' 'House of Commons,' Book of Common Prayer.' This noble and simple word, then, we would redeem from its misuse, and restore to its rightful place as a synonym to 'something shared

by all.'

We have a common inheritance, it is that of our divinity. In our earthly parentage there may be utmost inequality—as the world sees, but go deep enough and you find inherent in every human being a root of divinity-a common inheritance from our Heavenly Mother-Father.

When we act simply and naturally from a knowledge of this fact we are justified by results and are seldom disappointed. there are very few of us who realise the one-ness which results from this, our Common origin. We admit it reluctantly as an intellectual fact, but are not prepared to act it out in our every-day life. Those rare souls who have made it a part of their very life stand out like stars in the history of our Race. We canonise them, naming them St. Bruno, St. Martin, St. Elizabeth or St. Francis of Assissi.

We are here in this world to learn this great Truth-and when we have learnt it, and live by it, and act from it every moment of our lives-then only God knows what new phase of our great

destiny we may enter upon.

It is to our sense of separateness that every evil in the world may be traced, and though it is far too mighty a subject to be brought within the compass of two or three talks, we may consider it together, and take it as a subject for meditation, and for the

practice of our daily thinking for the next three weeks.'

Then the writer goes on to show in a heautiful way that the great secrets of the Universe are not stored in the archives of any occult society, but are scattered broadcast over the world, for each of us to discover and make our own, by reverent observation and attention. We have much pleasure in recommending this little book to our readers.

"CHART OF THE NATURAL OCTAVES AND THE ABSOLUTE. By EDWARD HALL, M.A. (Cantab.), F.R.G.S. Published by George Routledge & Sons, Ltd., Broadway House, 68-74, Carter Lane, London, E.C.4. Price 1/- net. This chart will be welcomed by those of our readers who have read and understood the remarkable work by the same author entitled "THE RE-DISCOVERY OF TRUTH BY THE SOLAR AND OTHER SPECTRA," which was reviewed fully in our February, 1924, issue. "This chart, explains the Cosmic values of the first 9 integers. "This chart explains the Cosmic values of the first 9 integers,

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1 to 9 by which all numbers are expressed; and shows their equivalents by the Geometrical Verities of Form; Colour (Continuous Spectrum); Sound (Musical Triad); and Elements (Eight Groups of the Periodic Law).

"These are Natural Octaves and in each case 9 is the Absolute. or everything beyond the Octave we are contemplating at the moment

of time.

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The subject will be dealt with fully in the author's forthcoming book entitled "THE NATURAL OCTAVES AND THE ABSO-LUTE."

All who are interested should certainly read Mr. Hall's previous book and get this chart, and also, when it appears, Mr. Hall's new book, a notice of which will appear in these columns in due course.

"AN OPTIMIST'S CALENDAR FOR 1929." Compiled by GERTRUDE NORTON, of Nottingham. Price 1/2 post free. Published by H. B. Saxton, King Street, Nottingham. Trade Agents, L. N. Fowler & Co., London, E.C.4. Mainly for the convenience of overseas readers we are stocking this Calendar and can execute orders by return post. So many people were afraid that when our friend, Mrs. I. I. Fowler, passed on that the work would cease, but Miss Norton has come to the rescue and has continued the good work. Miss Norton was largely responsible for it during the lifetime of Mrs. Fowler, and therefore the work is not new to her. The 1929 issue is well up to former standards and will be greatly treasured by many of our readers. In fact, we expect to sell several thousands. No one can estimate the value of a Calendar of this kind, but it keeps us in touch with the fine, big, noble and glorious things which have occupied the minds of the great and illustrious and brave and true of all ages.

> " All things respond to the call of rejoicing, All things gather where Life is a Song."

From the January page James Allen says :-' Be glad that you have the opportunity of becoming stronger and wiser. Stop brooding over your own trying circumstances, and contemplate the lives of those about you. Inside the gateway of unselfishness lies the Elysium of Abiding Joy."

In the March section we find the Editor rubbing shoulders with Henry Victor Morgan, and underneath this some words by B. Pharati :-

"Thoughts of evil rise not beyond the earth, but thoughts of love mount to Thy throne, crowned with living stars, and rebound again to the earth freighted with Thy Love and Light."

Here is another quotation from the pen of H. B. Turner:—
"A mother's love can never die. While she lives it is 'the last word ' in fragrance, indescribably sweet and powerful; and, long after her body has been laid to rest, that love survives in the memory and heart of a man, hallowing his thoughts and bracing his manhood."

We are pleased to notice a quotation from Richard Whitwell, as well as from George Macdonald, Basil Wilberforce, Stopford Brooke, St. Francis de Sales, Edwin Markham, Sir Rabindranath Tagore. To avoid disappointment will triends please order early.

"THE LINK." A Quarterly Journal for the Study of Superphysical Science, Psychology, Philosophy and Mysticism; Edited by S. L. Bensusan; Vol. I. July 1928. No. 4. 1/- net. All subscriptions should be sent to F. V. Ferrier, Esq., The Cottage, York

Avenue, Hove, Sussex.

This is a splendidly assembled magazine, pre-eminently for the student, and it covers a great deal of ground. It is introduced by an editorial entitled, "The Middle Way," amplifying the thought that "our safety and our sanity are bound up in the recognition of our own limitations." But pursuing the Middle Way we may abide the oncoming of Light, if we but obey the poet's advice, "To thine own self be true!"

The first article is an interesting one concerning the results of telepathic training in early childhood. The writer, Major C. C. Colley, tells us how his father tuned his mind with his own to such good purpose that by the time he was five years old he was able to pick up his thoughts, that when, up to mischief, the father at the moment thinking, "what is that little lad up to now," he received a kind of wireless message which acted like an S.O.S. From

this beginning the gift developed in interesting ways.

Other interesting articles are "Religion as a work of art," by
W. G. Raffe; "The Mystery of the Will-o-the-Wisp," by C. Nelson
Stewart, M.A., the first of a series of studies in "Cosmic Imagining," by Repton Reed; and last, but not least, a fine little article by Dion Fortune, entitled, "The Reality Behind Religion." There are two ways of shepherding sheep, she writes. "Let a priest set out to come to God himself, and he can call to his sheep, and they RICHARD WHITWELL. will follow him.

"THE NEW LIFE," by ERNEST NEWLANDSMITH. Published by "The New Life Movement." Agents, Messrs. Foyle, 121-125, Charing Cross Road, London, W.C. Price (not stated) probably 6d. net.

This little brochure may be tersely expressed as "a call to a vital Discipleship in preparation for the Coming Kingdom." It is divided into four parts. First, the Introduction, which defines the present position, how the world of to-day has fallen out of focus with the Eternal order of goodness, truth and beauty. "This piteous disruption from God's harmonic law, needs no proof." It is self-evident. The second part deals with Individual Discipleship, and in particular, Conversion, Consecration, New Values, The Kingdom of God, Some Principles of the Kingdom, and Where Christendom fails. The demand is radical. God demands our all for All. The third part is headed "A Christian Kingdom," and is subdivided as follows: Administration World in the Kingdom. Chief divided as follows: Administration, Work in the Kingdom, Chief Professions, Simplicity of Life, and Education. The Conclusion points in the direction of No Compromise, The Choice, and Getting to Warls. to Work.

"Our purpose is to help 'to gather out a people' for the New Age; to encourage them to set their faces against the present anti-Christian order of society; to call them to a vital and literal discipleship of Christ; and to propagate, in every place, the principles of RICHARD WHITWELL.

His Kingdom.'

SCIENCE OF THOUGHT-ADD BOOK REVIEWS.

"A PIXIE'S ADVENTURES IN HUMANLAND." JEAN DELAIRE. Published by "The Theosophical Publishing House, Ltd.," London, W.C.1. Price 4/6 net.

This is a pleasant book, excellent, we think, for a Christmas gift, nicely written, well told, with a certain imaginative quality which lifts it above the level of mere fanciful writing. A touch of fairyland seems applicable at this season of the year: the children love it, and to grown-ups it is not amiss. And usually the stories imply our human invasion of fairyland. But now and then fairyland turns its tables on us. And in this book it is a pixie who steels himself to a great and hazardous adventure, who goes forth as a pioneer, in imminent risk of deadly peril, to find and explore this country of which he has heard such strange and curious tales, where they do things, and themselves do not often know the reason why. He gets there after much adventure, which at first nearly ended in disaster, for the kindly pigeon which had carried him falls, with him, to the ground, shot. And then, amid his perplexity, not knowing what to do, but doing what he could, he takes refuge in the bole of a great tree, and goes fast asleep, awakening to find a bright fairy beside him, who quickly makes him a pair of wings, and together they fly to human-land, and to her own abode there, in a garden. At first the differences to his own world stand out, and then the similarities. And though these great beings at first seem fearful and terrible and cruel, and so foolish that they make dark clouds hover over their houses and their cities, this is all the result of a kind of ignorance-" they lead such unnatural lives that all natural things hurt them; they are always seeking shelter from something or other which they think will hurt them-from the sun, and the wind, and the rain-and the more they are sheltered, the more shelter they need; and that is why their hospitals are as big as their King's palace, and are always full to overflowing." But when his first fears abate he finds things that are lovable, and he finds a little girl very lovable indeed, for she sees where others are blind, for he had not realised that though he could see people, people could not see him, except those who had open sight like this little girl. A friendship thus springs up between "White Heather," for that is his name, and the little girl, Eileen; and the last little chapter is of Eileen's visit to Pixie-land.

RICHARD WHITWELL.

A poem such as this is in pleasing contrast to the banalities which only too often do duty on Greeting Cards.

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Health Page.

By THE EDITOR.

The wholeness of God is now made manifest in me.

THERE is an eternal principle of wholeness which is the Reality and the truly "natural" order. By "natural" I mean the Divinely natural, or that state or condition that a perfect and infinite Mind can alone image. God is the essence of wholeness, and we should be perfect even as our Father in Heaven is perfect. I believe that God desires us to be perfectly whole. Jesus who revealed God in His true aspect and loveliness to men, healed the sick, and made people whole. He revealed to man the state of

wholeness and perfection which is the Divine Idea.

This Divine Wholeness is not something that has been lost and destroyed. We have fallen from it, but it still remains, it forever is. St. Paul said: "We all have sinned and come short of God's glory." He did not say that the Divine glory had been destroyed, but simply that we have fallen away from it and thus become separate. The home of the prodigal son was not destroyed when he left home: he simply separated himself from it. he was starving in a far country his father's house still remained, and was filled with plenty and fatness. It is the same with Divine Wholeness, it always is. We have not destroyed it. It for ever remains an imperishable idea in the Divine Imagination.

But we have fallen short. We do not manifest, we do not express or enjoy this Divine state and God-like condi-Yet all that is needed is that we should get back to the Divine Perfection, which forever is, and which has never been distroyed. We have first to believe that this wholeness is here, and then to pray that we may enter it; or else affirm that it is already manifesting in us. Some may prefer the affirmation, but others may prefer to say: "Lord, now let Thy perfect Wholeness manifest in me, or "Lord, now let me enter in Thy Wholeness, and thus

manifest Thy Perfection."

We cannot accomplish this through the human mind. No amount of mental work can restore us to our lost estate; but by seeking Wholeness through approaching God, Who is Wholeness itself, and by the exercise of faith, we are made whole, and also kept whole.

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Divine Care.

Now and always I am upheld by invisible powers.

There is protection and guidance for each one of us, to the extent of our faith and trust. If we do not believe in Divine protection it is obivous that we can never experience it, for by our unbelief and lack of trust we shut God out of our life. If we are not willing to trust God for our all, it is obvious that God cannot help us, for if we do not accept Him we cannot have Him. If, however, we believe and trust in the Divine Guidance, Protection and Bounty, they then become possibilities in our experience.

If, instead of thinking of and dwelling upon the evils of life, disease, accident, loss, death, etc., we think of and dwell upon the love and care of the Divine. If, we live in the Divine promises, if we make them part of ourselves, we find that they are really true, and not mere pious hopes. If we put God to the test we find that the Divine Protection never fails. It may appear to do so, and we may be severely tested, but it cannot fail, except to the extent of our lack of faith.

We cannot become adepts in prayer and faith all at once, but we can all make a beginning. First, belief and experiment; next, faith and more experiment; and, after

that, the faith that passes into knowledge.

It is because they KNOW, that some are able to live lives of serenity and peace. They know that God can never fail, because they have tested Him again and again, and never have Divine Guidance and Protection failed them. They know that the 91st Psalm is true not only of the inner spiritual life and the battle of the soul, but also of the outer life of practical affairs.

Even if they are only beginners (in one sense we are all beginners) we can yet put Truth into practice. Instead of brooding over evil happenings and thinking of woe, bad luck, threatened disease and other forms of disharmony, we can raise the mind to think only of Divine Good, Perfection, Love, Protection, Care, Guidance, Harmony and Peace. If we do this, and are willing to be led by the Spirit, we then realize the truth of the words: "Now and always I am upheld by invisible powers."

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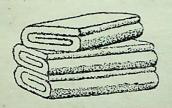


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so that THY youth is renewed like the eagles.

Psalm 103.

Card No. XIV.

If ye continue in my word, then are ye my disciples indeed;
And ye shall know the truth and the truth shall make you free.

John viii, v. 31 and 32.

Card No. XV.

When ye pray, or ask for anything, understand that it has already been given you, and ye shall find yourself possessing it; according to thy faith so be it unto thee.

And when ye pray, forgive.

Paraphrase of Mark ix, v. 24 and 25.

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But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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Psalm 27.

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Psalm xvi, ii.

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SIRMINGHAM.—The Service Practical Psychology Group, 136, Edmund Street. Mondays 7,30 p.m. Ditto Wednesdays 3,0 p.m. (women only). Healing Silence. Love Offerings.

BIRMINGHAM.—A Science of Thought Circle meets every Thursday evening at 7,45 p.m. in the Chamber of Commerce, New Street, Room 6. All interested are invited to attend. For particulars apply Joseph C. Melhuish, 79, Dearman Road, Sparkbrook, Hon. Sec.

EASTBOURNE SCIENCE OF THOUGHT CENTRE.—Circle meets every Tuesday 8.15 p.m. at The Astolat Tea Rooms, 27, Cornfield Road All interested will be heartily welcome.

EDINBURGH NEW THOUGHT CENTRE AND LIBRARY, 37. Castle Street. Meetings: Sunday 11.30 and 6.30; Wednesday 7.30.

GLASGOW SCIENCE OF THOUGHT STUDY CIRCLE meets in Christian

Institute, Bothwell Street, on Sundays at 3 p.m. All interested welcome.

GUILDFORD.—All are welcome at the Right Thinking Circle every Thursday
evening at 7.30 p.m. in the Ward Street Church Room.

HERNE BAY.—Science of Thought Healing Centre meets every Thursday, 3 o'clock.—Montague House, Beltinge Road, Herne Bay.

KIDDERMINSTER Science of Thought and Practical Psychology Group will

re-commence weekly classes and Silence meetings in September. For par-ticulars, please write to Mrs. Rowe, Lyndholm, Linden Avenue

LIVERPOOL UNITY CENTRE.—Open daily for Study, Lectures, Classes and Services.—125. Mount Pleasant, Liverpool. Healing and Spiritual Helps.

MECHANICAL MEN'S GROUP in connection with the I.N.T.A. will meet at 93, Mortimer Street, London, W.I., on December the 10th and 20th at 6.30 p.m.—Thos. D. Morgan, Hon. Sec.

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LONDON.—Lewisham and Lee Study Circle. Meetings 1st and 3rd Sunday in each mouth, 7.15 p.m., at 44, Leyland Road, Lee, S.E.

LONDON.—Centre for Progress and Divine Healing, 124, British Grove Studio Young's Corner, Chiswick, W.4. Miss Mary Challen in charge. Healing Services: Sundays 11.15 and 6.30; Fridays 3.30 and 8. Noonday Silence daily except Thursdays and Saturdays. Free-will offerings.

LONDON.—Jean Silverlock's Class meets every Wednesday from 6—7 p.m. at 9, Percy Street (and floor), Tottenham Court Road, W.C.2. All readers welcome. Please note that meetings will be on Wednesday and not on

Friday as hitherto.

LONDON.—Opening September: Mr. L. Squire-Tucker's Divine Healing Meetings and Lectures and Preparatory Classes held at the Heritage Book Room, 58A, Brompton Road, S.W.1. (opposite Harrod's Stores) every Tuesday and Friday. THOUGHT CENTRE meets alternate

Thursdays Adyar Hall, 32, Carlton Crescent. Visitors welcomed. For particulars apply Secretary, 25, St. James' Road, Southampton.

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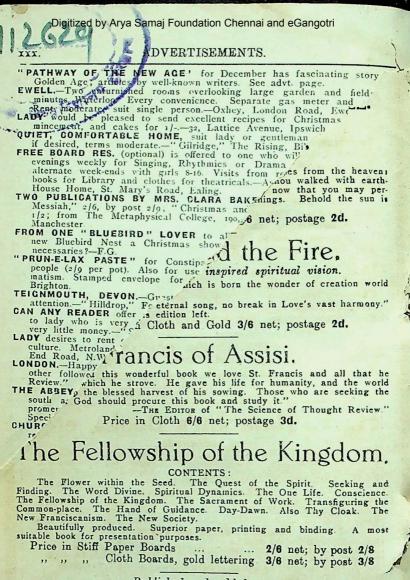
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